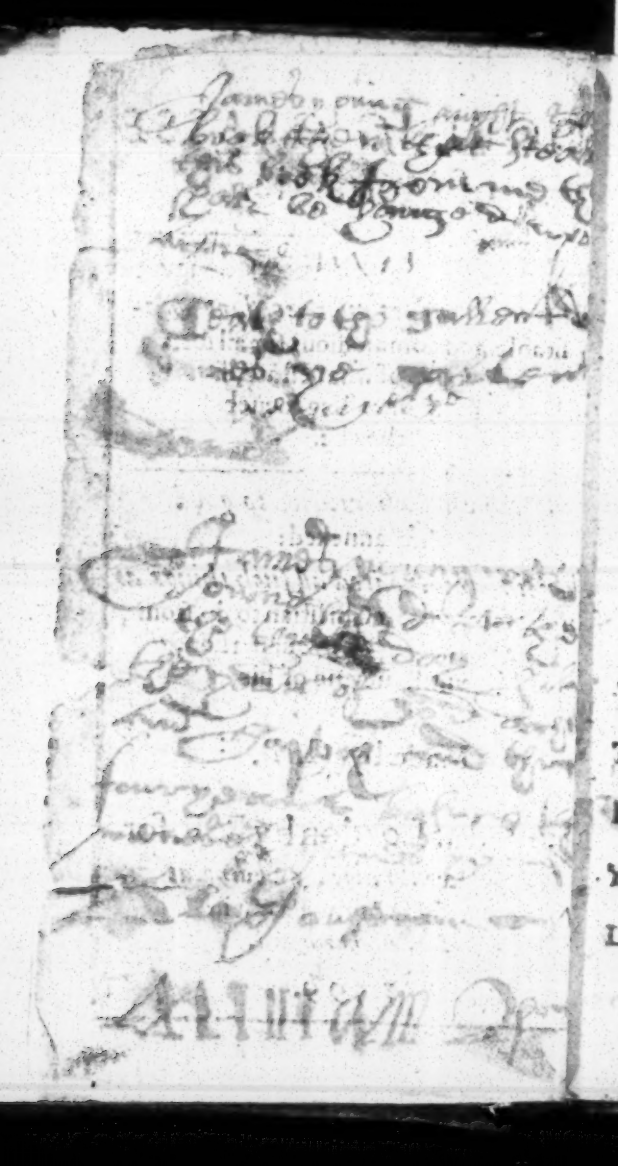

# DEATH TO THE careleſſe youth.

YOu careleſſe youth looke well on me,
For as I am, ſo ſhall you be:
I am the wight, at length that muſt
Lay all your glorie in the duſt:
Tis I, tis I, that giues the fall
To euerie one, though neere ſo tall:
No wealth, no ſtrength, nor pollicie
Can make reſiſtance vnto me.
Wherefore let this be ſtill your ſong,
Dead ſhall I be, ere it be long.

# Death to the gallant dainty Dames.

YE gallant Dames, behold your doome,
To this at length you all muſt come:
Though neere ſo fine, you are but duſt,
Though neere ſo loath, away you muſt:
I daunt your pride, I pull your plumes,
To ſtench I turne, your ſweet perfumes:
Your Rings, your Chaines, your rich aray,
Yea life and all I take away.
Let this therefore be the ſong,
Dead ſhall I be, ere it be long.

# THE AVTHOR TO the Reader.

*Let euerie man, if he be wise,*
*Though he be not expresst by name,*
*With iudgement deep, and good aduise,*
*Mark wel this Glasse: for in the same*
*A perfect picture painted is,*
*Of euerlasting bale or blis.*
*Most sure we are, that we must die,*
*But when, or how, God only knowes:*
*O ten times happie then, say I,*
*Is he that well his time bestowes:*
*But wo to him ten thousand fold,*
*Whō death as prisoner fast doth hold.*

# A LOOKING GLASSE OF MORTALITIE.

*That of necessitie all men must die.*

THat we must all once die, there is no Athiest so incredulous, nor no foole so sẽceleſſe, but doth know and confeſſe the ſame; being compelled thereunto, not only by the authority of the holy Scriptures and learned Fathers, but alſo by dayly and howerly experience. Eccle. 9.5.

The sentence is giuen, which
Gen.3.19. cannot be recalled: dust we
are & into dust we must needs
returne againe, we all must die,
and sinke into the ground like
waters, which returneth not a-
Rez. gaine: Man that is borne of a
Iob.14.5. woman, saith *Iob*, hath, but a
short time to line, and that litle
time also that he hath is reple-
nished with manifold miseries,
Iob.17.3. his daies be short, & the hower
of death is vncertaine, the nũber
of his moneths are set downe
which hee cannot passe, but
when they are complete, there
is no remedy but die he must:
*Quis est homo qui viuit & non*
*videbit mortem*: What man is
he that liueth and shall not die?
surely not one, for al flesh is but
Psa.88.49. Grasse, and all our glory but as
Esa.40. the Flowers of the field, which
to day flourish and to morrow
wither

wither and are cast into the furnace, when Death commeth with his Sicle in hand to haue in his harueſt, he looketh not on the greene and flouriſhing yeares of young *Ganimedes*, he regardeth not the Purple robes of Senatours, nor paſſeth not a ſtraw for *Creſus* yellow crownes, he feareth not the force of *Mars*, nor ſubtility of *Mercurie*: neither *Cæſar*, nor *Alexander*, could reſiſt him, neither *Salomon* nor *Vliſſes* beguile him. *Neque ſaluabit impium*, neither ſhall the wickednesse of the wicked helpe him, but downe he muſt amongſt the reſt: Graſſe we are, and as Graſſe will he mow vs, all haue ſinned, and for ſin we all muſt die. It is decreed that all muſt once die, but woe to him that dieth twiſe, the firſt death par-

Mat. 2.

Eccl. 88.

Rom. 5. 12.

teth soule and body, the second death seperateth both body & soule from God, the first depriueth vs of temporall pleasures, the second bereaueth vs of euerlasting ioyes.

Well may we all stand in feare of death: for in what state he findeth vs, in that estate shall we be presented before the tribunall seate of God: neither shall we when we depart cary any thing with vs but our good deeds and our bad; naked came we into the world, & naked must we depart again, & when we are dead, there is no difference at all betweene one Carkasse and another, vnlesse perchaunce the rich mans Corse stinke more vilely then the poore mans doth, neither doth it make much to the matter, whether we haue liued tē or ten

ten hundred yeares, for when our glaſſe is run out, and ineuitable death is come, all is one in effect, but that he that hath liued longeſt, ſhall haue the greater burthen of ſin to beare and the more to account for: much better is it to liue a little while and vertuouſly, then a thouſand yeres wickedly: better is one day to a wiſe and learned man, then a very long life to him that liueth lewdly and followeth his ſenſualities.

*Hiero. ad Heliodor.*

*Sene. 79. Epiſt.*

But what make I ſo much a do, to proue ſo plaine a matter by ſo many authorities of ſacred Scriptures and holy Fathers? the very heathens themſelues that knew not God, do in their writings confeſſe the ſame; aske *Plato* what he thinketh of this life, and he will anſwere you, *Sapientum vita me-*

*Plato.*

*ditatio est mortis*, that is, the life of wise men ought to be a perpetuall meditation of death, which will come, nothing more sure, but when and how, no man can tell, aske *Seneca* his iudgement herein, and he will not only confirme that I haue sayd, but proue it by experience. *Certum est* (saith he) *vitam mortémque per vices ire & composita dissolui, & dissoluta componi, omne humanum genus quodcunque est, quodcunque erit morte damnatum est*, &c. It is certaine, that life and death come and go by turnes: things made and compounded are to be dissolued, and being dissolued are to be made againe. All generations of men whatsoeuer are or shall be condemned to die, and the Cities that now are builded shall one day decay,

*Seneca Ep. 72.*

*Arist. Corruptio vnius est generatio alterius.*

cay, and men shall aske, where stood such a towne? And againe, *Morior nec primus nec vltimus, omnes me anteceſſerunt, omnes ſequente hac conditione intraui, vt exirem*. All those that liued before me, are dead & gone before me, and all that are to come shall follow me. I came into the world vpon that condition, that I should depart againe: And as long as I liue I dayly die, for some part of my time doth daly shorten, and as my yeares increase, so doth my life decreaſe, our Infancie, our childhood, and all our youth, euen vnto yesterday is lost, all our time passed is perished, & euen this very day we dined with death. And as olde age commeth after youth, so death followeth old age. Yet would I not wish thee to liue

Seneca. 25.

Seneca. 24. Ep.

Seneca. I. Epi.

in hope of long life, for thou knowest not in what corner death doth lie in waite for thee: and seeing thou knowest not where he lurketh, it were good for thee to expect him euery hower, and suspect him euery where. And if death be to be feared, he is alwayes to be feared: for what hower is secure from death? yet to the end thou maist not feare death, be thou alwayes mindfull of him: Thus farre *Seneca*, who though he were a heathen, may serue vs all to schoole. O key-cold Catholike! ô negligent Christian! how canst thou heare this without blushing? how art thou not confounded to thinke hereupon? Shall Infidels that know not God, teach thee to liue like a Christian? shall heathens that neither

Seneca Epi. 10.

ther hoped for heauen or feared hell, teach vs how to liue & die well? what can we say to this? surely I feare me much, that as they are our schoolemaisters now in this point, so shall they be our accusers and iudges at the latter day: they expected no reward after this life, yet dayly indeuored to liue and die well, and we that beleeue that there is a most iust and vpright Iudge, that shall reward the good with euerlasting glorie, and the bad with perpetuall paines, neuer or very seldome thinke on death, but liue as if there were no such matter.

*Heu viuunt homines tanquam mors nulla sequatur,*
*& velut Infernum fabula vana foret.*

Men liue and yet beleeue not,
that death shall ouer take them:
The paines of hell they feare not,
But fables they do make them.

*What great commoditie commeth vnto man by continuall meditation and memorie of death.*

Gen.3. MEmento homo quia pulvis es in pulverem reverteris. Remember ô man that thou art but dust, and into dust shalt thou returne againe, nothing so much daunteth the pride of man, as the remembraunce of his base beginning, and miserable ending. If we remember what we were in our mothers wombe, we cannot but blush for shame. If we consider what we

we are now, we ſhall find many cauſes to weepe & lament, and if we die, way well what we ſhall ſhortly be, we ſhould both tremble and quake for feare: Our beginning was ſuch as with honeſtie it cannot be named, our preſent ſtate ſo full of miſeries as no man can number them, and our paſſage out of this life ſo painefull and perillous, as no tongue can tell or pen expreſſe the ſame: O that men would thinke hereupon, and prudently foreſee & prouide for this dreadfull hower. Ah God, how many thouſand ſoules lie now broiling and burning in hell, curſing & banning, that euer they were borne, and all for want of theſe conſiderations, which had they remembred, they might perhaps haue bin happie

*Deut. 32.*

soules and glorious Saints in heauen.

The memory of death is a most precious preseruatiue against all pestilent deseases of the soule, and a present remedy for all sickenesse of sin whatsoeuer. The memory of death is the mother of humilitie, the nurse of all vertues, the bane of pride, and stepdame of al vices. The memory of death purgeth all misdemeanour, dissolute and light behauiour, and preserueth vs from all hainous crimes and enormities whatsoeuer. *Memorare nouissima tua* (saith *Salomon*) *& in æternum non peccabis*. Remember thy last things, and thou shalt neuer sinne. As for example, who could take pride to behold himselfe in a Glasse, or to looke vpon his straite and well set

*Eccle. 7.*

legges,

legges. or to heare himselfe commended for his comlinesse of person, if hee remembred that: *Adhuc pusillum & non erit peccatum, sed in modica fossa computrescenti & ossa.* After a little while sinfull man must die, and then he shall be put into a little hole of the ground, where both flesh and bones shall rot and consume to nothing. Or who would be delighted to heare himselfe prattle, or glorie in his ready and pregnant wit, if he did bethinke him, that *Post hominem vermes, post vermem fœtor, sic in non hominem vertitur omnis homo.* Shortly, perhaps to morrow, perhaps to day his tongue shall falter, his voyce decay, his memory faile him, his wits forsake him, and he of a man become wormes

Psalme.

meate, and that which the Ma-
gottes shall refuse, shall rot &
stinke most horribly. Who
could glory of his noble paren-
tage, or bragge of worshipful
predecessors, if he did remem-
ber that, *Post miserum fumus & umbra sumus*. Surely if we
did with the eyes of our consi-
deration, looke well into their
graues, we should find greate
matter of confusion then of
glory. And if we did enter some-
what deeper into the matter, &
way in what estate their poore
soules be in hell, we should, I
doubt not, haue greater cause
to quake and tremble, then to
bragge and boast of such aun-
cestors.

Where are now *Alexander*
the great, *Antiochus*, *Herod*
and other such, whose pride
surpassed so farre, as they were

not ashamed to take on them the title of gods? yea where are those gods themselues, *Saturne*, *Iupiter*, *Mars*, *Mercury*, *Bacchus*, *Venus*, *Iuno*, and the rest: where are they? their diuine flesh and bones are turned into dirt and dust, and their sacred soules broyling in euerlasting fire. Where are now all those *Cæsars* and Senatours of Rome, who so many yeares together commaunded all the world, and ruled all the roast? where are now all those heathen kings, that in auncient times commaunded men and beasts, which recreated themselues with the birds and foules of the aire, which put their trust and confidence in gold & siluer, and neuer were satisfied with hoording vp of riches? *Exterminati sunt, & ad inferos descen-* Baruch 3.

*dunt, & alij loco eorum surrexerunt*. They are extermined, perished and descended into hell, and others are risen in
Iob. their roome. They passed their dayes in all kind of dalliance & delights, & in a trise descended into the gulfe of euerlasting griefe, where perpetuall torments and eternall horror doth inhabite and remaine.

And who would set by worldly mucke and pelfe, if he remembred these words of our
Luke.12. Sauiour: *Thou foole, this night shall they take thy soule from thee, and the goods that thou hast gathered together, whose shall they be?* Or who would not feare to be clothed in Purple & Veluet, and fare deliciously euery day, if he remembred that
Luke.16. poore *Lazarus* which died of famine, was by the Angels car-

ried

ried to heauen, and the rich glutton died and was buried in hell; or thought vppon these words of *Dauid*: The rich men *Psal.49.* leaue their goods to aliens and strangers, their graue must be their house for euer: *Et vsque in aternum non videbunt lumen.* Lo here the last wil & testamēt of worldly wise men, they giue their goods to strangers, which *Psal.48.* spend them faster then they gathered them, & many times go together by the eares for the same, the diuel hath their soules, and the wormes their bodies: ô miserable end! ô detestable testament! what wise men liuing would not wish rather to liue & die with *Lazarus* then with the rich glutton?

What gaineth the Queenes moyles by their great burdēs of siluer, plate, & other treasures

wherewith they are loden
Surely nothing but a gall
backe, for when they come
the Inne, their treasure is take
from them, and they naked,
red and galled, as they be,
turned into the stable.

So rich men gaine nothing
by their coffers, crammed wi
Crownes, and sackes full of
uer, but a conscience pittifu
galled with many a grieuo
crime, & when life is at an en
they are by their friends stri
ped to their skinne, and nake
tyred, and galled as they b
thrust into the stinking stal
of hell, where they shall be
fed worse then Moyles,
Moyles in the stable shall
well dressed and curried,
fed with prouender, and h
as much water as they
drinke: but the worldly

men in hell shall find none to
pittie them, but millions of di-
uels to torment them: they
shall eate and gnaw their owne
flesh for hunger, and if they
would giue tenne thousand
worlds for one little drop of
cold water, they shall not haue
it. Luke.16.

Wel, liue a worlding he that
will, *Moriatur anima mea
morte Iustorum*. God graunt
me to die the death of Iust
men, and during life to thinke
continually thereupon: The
memory of death maketh vs
humble, meeke, lowly, obedi-
ent, charitable, louing, cour-
teous, and benigne, obedient
to our superiours, humble
to our betters, lowly to our e-
quals, meeke and benigne to
our inferiours, subiects and ser-
uants, charitable to the poore,

louing to our neighbours, c
courteous to all sorts of peo
as well straungers as acqua
tance, poore as rich, foes
friends.

The memory of death m
keth vs chast and continent,
tient and peaceable, watchf
wise and warie, compunct a
contrite, it mitigateth all i
moderate affections, and qu
lifieth all inordinate passions
helpeth all diseases of the mi
and healeth all sicknesse of t
soule, it turneth imperfectio
into perfections, and of gr
uous sinners maketh glorio
Saints. And to conclude, th
that attire themselues by t
Glasse, and spend their day
in meditating hereupon, o
generations shall call the
blessed: *& in die male liber*
*eum Dominus à sagitta vola*
*ind*

*ndie, à negotio perambulante in tenebris: ab incursu, & damonio meridiano,* In the euill day God shall deliuer them from the arrow that flyeth by day, frō the busie diuell that walketh by night, from incursion and from the diuell that walketh euen at noone day, he that continually expecteth death, cannot but liue well, and hee that liueth well must needs die well: hee therefore that desireth to liue and die well, let him beare well in mind that he is dust, and into dust he must returne again. Although that which is already sayd concerning this matter, might suffice any wise man or woman in the world, and cause them to looke to themselues & prepare for their dying day, yet for that I know many to be of such grosse and dull capacity

Luke. 1. Psal. 40.

as they cannot perceiue, or cō-
ceiue any thing, vnlesse it be in
such order set downe, as they
may in a maner grope & feele
the same, I wil for their sakes set
before their eyes, the lamētable
complaint of one attached by
death, long before hee looked
for him or imagined him to be
so neere: wishing all men that
reade the same, grace and wis-
dom, by his exāple to beware,
least the like also happen vn-
to them, which God defend.

This man in the flower of
his time fell so sicke, as both
Phisitions and all other his
friends thought him but a dead
man, & willed him to prepare
himselfe for God, the which
when he heard, it did so amaze
him, as for a long time hee
could not vtter one word, his
griefe was so great, and his
feare

feare so farre surpassed al measure: at the last with great abundance of teares, which like to litle streames trickled down his cheekes, he burst forth into these or the like words following.

Ah cruell death, how hast thou intrapped me: how am I entangled in thy snares, that thought my selfe farre out of thy reach? I imagined that I had yet many yeares to liue & a long race to runne: but alas my Glasse is runne out, and my dayes are vanished like a shadow. *Timor & tremor venerunt super me, & contexerunt me tenebræ.* The feare of death hath oppressed me, in the gulfe of endlesse griefe am I drēched, and the sorrowes of hell haue cōpassed me about, and hemd me in on euery side, there is

*Psal. 54.*
*Psal. 102.*
*Psal. 17.*

no hope of recouery, no helpe,
Psalme. no refuge, no way to escape,
but needs must I end my dayes
in deepe dispaire, and most ex-
treame miserie: my youthfull
Psal. 101. dayes are vanished like smoke,
my bones are drie as stickes,
my flesh withered like haye, &
my hart parched vp, for that I
haue forgotten to eate my
meate; thus am I suddenly
brought to naught, that
thought my selfe no small man
in the view of the world.

Ah cursed world, wo be to
me that euer I followed thy
Ier. 3. vanities; wo, wo, ten thousand
times that euer I knew thee.
Ah God, how happie had I bin
if I had neuer bene borne!
How happy if I had dyed in
my mothers wombe, and ben
carried from her bellie to my
Eccle. 41. graue? O death how grieuous

is the remembrance of thee vnto a man, whose pleasure and onely felicity is set on worldly vanities, as mine was? I could neuer abide to thinke on thee, but now I am inforced to feele thee to mine inexplicable paine and remedilesse griefe: I would not hearken to those that gaue me good counsell, but counted them fooles, that liued continually looking for death, perswading my selfe that I shold liue *Methusalems* yeares. But now alas, though it be late, I find no foole in the world comparable to me: For Death at vnawares is rushed vppon me, he hath arested me, bound me with insolluble bands, and draweth me to hell, euen as a hang-man draweth a condemned man to the gallowes; Helpe, helpe, helpe,

Father, Mother, Brethren, Sisters, Wife, Children, Friends, Kinsfolkes, helpe, helpe me, if euer you doe loue me, now helpe me: *Miseremini mei, miseremini mei, saltem vos amici mei*, Take pitty vpon me, take
Iob. 19. pittie vpon me, at least you my especial good friends, take pitty vppon me, keepe me from this cruell murderer, defend me from this terrible Tyger, preserue me from this rampin and roaring Lyon, which ha me in his pawes: and is re die to teare me in peece Alas, alas, will no man helpe what none? O death spare m I pray thee take my lands a let me liue, for the loue of t Lord whome I serue, let alone for a yeare, for a m neth, for a day, for an h wer, giue me a little space repe

repent I beſeech thee.

Tut, tut, thou art the child of Death, thou art condemned to die, thy hower is ended, and thou muſt die, no parents, no friends, no kindred, no treaſure, no honour, no wit, no pollicie can preuaile or helpe thee a whit. If thou wouldeſt giue me this world full of gold for one howers ſpace, I would not take it. And if all the Kings, Queenes and Emperors that are now, or euer were in the world, ſhould on their knees intreate for the lengthening of thy life one *Miſerere* while, I would not heare them, but euen as I now find thee, ſo wil I preſent thee before the tribunall ſeate of God, wherefore diſpatch away.

O moſt curſed and cruell death! O moſt bloudy and pi-

tileſſe butcher. Ah God, whoſe mieſerie is comparable to mine?

Youth (quoth Death) no words will preuaile, thy ſobs and ſighes, thy lamentable outcries and pittifull complaints, thy wringing of hands, and tearing of thine haire doe not moue me a whit, but forthwith will I bring thee to a place where thou ſhalt feele & proue ſuch things, as neither thine eyes haue ſeene, nor thy eares haue hard, nor thy hart can cõceiue or imagine: thou haddeſt time enough to haue ſeene this hower, haddeſt thou bin wiſe, but had I wiſt commeth now too late.

Ah cruelll death, whither muſt I go, alas, whither wilt thou leade me? to a land vnknowne, a lãd of vtter darkneſs

a land of endleſſe miſerie, 1.b7.
where I ſhall liue depriued of
all my worldly pleaſures, nei-
ther ſhall any man liuing ſee
me againe?

But to what ende doe I
ſtand intreating of him that is
paſt all pity? Better were it for
me to ſpend the litle ſpace that
yet remaineth, in bewayling
my time, which I haue moſt
vnprofitably ſpent. O that I
had now a ſea of brackiſh teares
to runne downe my cheekes,
for after this hower my teares
will neuer be meritorious any
more. Ah God how haue I
loſt, how haue I neglected,
how haue I miſpent my gol-
den time, in vaine and wanton
ſpeeches, in banqueting and
chambering, in dauncing and
dallying, in dicing and car-
ding, in bibbing and bouſing,

in sleeping compasse, and a thousand other such villaines, in which seeking my solace I haue vtterly lost my selfe, and hunting after transitorie pleasures, I haue found eternall torments and paines. Alas why did I not while I might, endeuour so to liue as I might not haue feared to die, (for sure I am, that he that liueth well can not chuse but die well:) why had I not all my life long made preperation for this iourney, in which so many millions of men perish, as scarce one among ten thousand passe to the end in safety: Oh, oh most vnhappie I, alas, alas, in what danger do I stand, if my footing faile me now, I perish perpetually: Ah miserable wretch that I am, all this as yet is but the preface or prologue to the play,

play, all that as yet I feele is but a ſhadow or dum ſhew of that which preſently muſt follow, and if the prologue be ſo dolefull, alas how terrible will the Tragedie it ſelfe be? If the very ſhadow and feare of death be ſo horrible as it wholly amazeth me to thinke thereupon, oh God what will death it ſelfe be? In what ſort ſhall I appeare and ſtand before the face of that moſt iuſt and ſeuere iudge, whom and in whoſe ſight I haue offended more then a hundred thouſand thouſand times, and that moſt hainouſly? I was ſent into this world to ſerue my Lord God, my creatour and redeemer, in faſting, praying and the like, but I alas haue conſumed my time in doing the quite contrarie. In

turning fasting into feasting, praying into prating, vertues into vices and all misdeedes whatsoeuer, & of all the dayes of my life God onely knoweth whether I haue spēt either one day or howre in his seruice to his liking or not.

Alas with what shame and confusion shall I stand before God and his Angels, when I shall be driuen to giue an account of euery idle word that I haue spoken in my dayes, what a reckening am I like to make? Alas I am not able to number the thousandth part of the mortall crimes that I haue committed, what then can I say for my idle words and thoughts, which in number surmounte the sandes of the Sea?

Ah miserable foole that I am

I should haue thought of these things before, but now alas it is too late, wo, wo to me tenne thousand times, that euer I deferred my time of amendment, putting off from day to day, crying with the Crow, *Cras, Cras*, so long as now I am like to bee the Diuels owne blacke bird, and to be put vp in the Cage of hell for euermore.

O false fawning and flattering friends, ô couſening and craftie Phyſitions, how iuſt cauſe haue I to wiſh, that I had neuer knowne nor ſeene you? you told me all was well, and that there was no daunger of death at all: Feare nothing ſaid you, this infirmity is nothing but a litle diſtemperature of ſome humors, and therefore thou needeſt not ſend for the

Preacher, or to trouble your
ſelfe with thinking on your
ſinnes at this time, but when
you are well, confeſſe your
ſinnes vnto God at leaſure, at
this time ſleepe, take your reſt
and ſet all your cares apart
you ſhall ſoone be whole of
this maladie. O falſe and moſt
vnfaithfull friends: friends ſay
I? nay rather moſt cruell foes
enemies of my poore ſoule, and
workers of my euerlaſting woe
and miſerie, for hearkening to
your Syren ſongs, I haue run
ſhed on the rockes of euerla-
ſting death, & I periſh while
there is none to helpe: but a-
las, I am well enough ſerued
for he that will not preuent
death, is worthie to be preuen-
ted by him.

All mortall wights of what
ſexe or degree ſoeuer thou be
remem-

remember that thou must die,
and perhaps as soone as my
selfe, for anie warrant that
thou hast to the contrarie; do
good to all while thou mayest,
seeke to appease the wrath
of God: while you haue time,
in Hymnes, Psalmes and
Thanksgiuing seeke to praise,
and please him, and while thou
liuest in this wretched world,
liue in such sort as in the houre
of death you die not in such
confusion and as I do now. I
wish now that I had spent
my youth in the wildernesse
with *Iohn Baptist*, liued by
drie bread and water with
*Macharius*, prayed with
*[illegible]mes*, vntill my knees had
growen as hard as horne, bewayled
my sins with *Mary Magda-*
*[illegible]ne*, whose cõtinual teares had
set to furrowes or gutters in

her face, beaten my selfe wi
an yron chaine thrise a d
vntill the bloud ranne dow
to the ground, as *Kathern*
of *Seenna* did, and done a
thing else whatsouer, and i
might liue any longer, I wou
liue euen like an Angell vp
earth, but alas I would n
when I might, and now I c
not though I would. Let e
rie one therefore if he be wi
beware by my harmes, a
while yeares, strength, a
time do serue to merite, e
deuour to preuent the misera
ble cares and most perillo
perplexities that you see
lapped in. Behold, I stand n
in such extremitie, as I m
greater account, and wo
more reioyce of one *Pater n*
*ster*, or other litle prayer d
uoutly said for me, then
inn

innumerable millions of gold and precious ſtones. I haue with the prodigall child, ſpent my golden time, and waſted all laſciuiouſly, not thinking what would follow, and now I go a begging from dore to dore, craning ſome ſpirituall almes, and euerie one thruſteth me from him, ſaying: *Ne forte nobis, & tibi non ſufficiat.* *Mat. 25.* I would gladly catch ſome of the crummes that fall from their table, but no mã will giue me anie, no man hath pitie of me; and rightly, for why ſhould any man pitie him that would not pitie himſelfe? I cared not for my ſelfe, why then ſhould others care for me? *Math. 15.*

O all you that ſtand here about me, and are eye-witneſſes of my preſent miſeries, beware, beware by me, and while you

are in health, hoord not
your treasurers in earth, bu
heauen, let poore mens h
somes be your store-hou
Redeeme your sinnes w
Almes-deedes, and your i
quities with pitie of the poo
endeuor by the means of w
ked Mām̄o to make you m
friēds, that in the houre of de
they may bring you richly
den with merites and g
workes into the eternall tab
nacle, and be not exclude
shut out for want of g
without hope of mercie
fauour, as ye see me.

Oh, oh, cruell death l
hath pierced my hart, the h
of my dissolution is come, l
liue no lenger, my sight
xeth dimme, my senses f
my tong beginneth to cl
to the roofe of my mouth,

yo

voyce waxeth feeble, and in ſtead of ſpeaking, I begin to rattle in the throate. Ah tole, go tole my doleſull paſſing bell. Ring out my mournfull knell. Alas, alas, I muſt be gone, I muſt die, I muſt die, farewell my faithfull friends, & all the things that in this world I tooke delight in; I muſt now depart and leaue you all behind. *Adue*, *Adue* for euer and euer, I ſhall neuer ſee you againe. Behold, my legs waxe cold as yce, my hands withered and drie, my nayles blacke, my face wanne, pale, earthly, my ſight dimme and darke, mine eyes waxe hollow & begin to roll in my head, and more and more I waxe loth-ſome to looke on, my heart panteth and gaſpeth for breath,

but being oppressed by dea
it can indure no longer, no
all my carnall friends begin
put me in mind of God, a
will me to call vpon Iesus; a
to runne to him for mercie.
las, how can I with confiden
now cal vpon him whom I n
uer serued? how can I Hope
mercie at his hands, whom
haue so infinitly offended? d
ring life I abused his mercy, a
therefore must I now feele h
iustice. O *Arsenius*, *Ars*
*nius*, how happie and bless
wert thou, that haddest th
houre of death alwayes befo
thine eyes. But wo, and tenn
thousand times wo to me, th
neuer thought on deat
vntill I was wounded at t
heart.

Alas, whither shall my poo
gho

hoſt go now? what harbour hall my ſinfull ſoule find? ho will receiue her? who hall be her companion? who hal be her guide in this ſtrange gion by the which ſhe is to aſſe? who will or can helpe er? or what is he that dareth ſpeake for her, departing as he doth? O Lord God of oſtes, thou art our guide, thou rt the way by which I ſhould walke, thou art the doore by which I muſt enter; be thou my refuge, my comfort, and defence in this moſt dreadfull oure: thou art the Father of ercie, and God of all conſo- ation and comfort, it is more roper to thee to haue mercie en for me to ſinne; I cannot nne ſo much, but thou canſt orgiue much more; and this

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it can indure no longer, no
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*nius*, how happie and bless
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thine eyes. But wo, and ten
thousand times wo to me, th
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vntill I was wounded at t
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Alas, whither shall my poo
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oure: thou art the Father of
nercie, and God of all conſo-
ion and comfort, it is more
pper to thee to haue mercie
en for me to ſinne; I cannot
inne ſo much, but thou canſt
rgiue much more; and this

I also beleeue, that I sho
more offend thy Maiestie
dispairing of thy mercie,
in all the other sinnes that
I committed, and there
will I put my trust in thee
though thou shouldest kill
*Miserere mei Deus, mise*
*mei, quia in te confidit a*
*mea.* Into thy hands, ô Lo
do I commend my soule,
hast redeemed me, ô Lord G
of truth.

Ah farewell, farewell
friends, God graunt my m
rable and vnprouided de
may make you to liue and
better then I haue done, I
manie legions of wicked
rits which enuiron me ro
about, triumphing the pe
tion of my soule, hoping
haue me their perpetuall

hel. All good Christians pray
or me, that God of his infinite
oodnesse deliuer me not ouer
to the willes of those most
horrible and vgly
monsters.
*Amen.*

# A SONG IN THE praise of heauenly *Ieruſalem.*

*Ieruſalem* my happie home,
When ſhall I come to thee?
When ſhall my ſorowes haue an end?
Thy ioyes when ſhall I ſee?

O happie harbour of the Saints,
O ſweet and pleaſant ſoile:
In thee no ſorrow may be found,
No griefe, no care, no toile.

In thee no ſickneſſe may be ſeene,
No hurt, no ach, no ſore:
There is no death, nor vgly diuell,
Theres life for euermore.

No dampiſh miſt is ſeene in thee,
No cold, nor darkeſome night:
There euerie ſoule ſhines like the Sun,
There God himſelfe giues light.

There luſt and luker cannot dwel,
There enuie beares no ſway:
There is no hunger, heat, nor cold,
But pleaſure euerie way.

*Hieruſalem*

Ther's *Nectar* and *Ambrosia* made,
Ther's *muske* and *Cives* sweet:
There many a fine and daintie drugge
Are troden vnder feete.

There *Cinamon*, there *Sugar* growes,
There *Nard* and *Balme* abound:
What toung can tell, or heart conceiue
The ioyes that there are found?

Quite through the streets with siluer sound
The floud of life doth flow,
Vpon whose bankes on euery side
The wood of life doth grow.

There trees do euermore beare fruite
And euermore do spring:
There euermore the Angels sit,
And euermore do sing.

There *Dauid* stands with harpe in hand,
As maister of the quire:
Ten thousand times that man were blest
That might his musike heare.

Gods praises there are alwayes song,
With harmonie most sweete:
Old *Simeon* and *Zacharie*
Haue not their songs to seeke.

There *Magdalene* hath left her mone,
And cheerefully doth ſing
With bleſſed Saints, whoſe harmonie
In euery ſtreete doth ring.

*Hieruſalem* my happie home,
Would God I were in thee,
Would God my woes were at an end,
Thy ioyes that I may ſee.

I. B.

THE

T

# AN EXHORTATION to good life.

*Of the punishmentes which the Lord threatneth vnto such as liue a sinfull life.*

## *Chap. 1.*

ONe of the principal means which the Lord hath vsed often times to bridle the hearts of men, and to draw them vnto the obedience of his commandements, hath bene to set before their eyes the horrible plagues and punishments, that are prepared for such persons as be rebels, and transgressors of his lawe: for although the hope of the rewardes that are promised to the good in the life to come, may moue vs very much hereunto, yet are we cōmōly more moued with things

that be irkesome vnto vs, than with things that be pleasant: euen as we see by dayly experience, that we are vexed more with an iniurie done vnto vs, than delighted with any honor: and we are more troubled with sickenesse, than comforted with health: and so by the discommoditie of sickenesse we come to vnderstand the commoditie of health: as by a thing so much the better perceiued, by how much more it is sensibly felt. Nowe for this cause did the Lorde in times past vse this meanes more then any other, as it appeareth most clearely by the writings of the Prophets, which are euery where full of dreadfull sayings and threatnings, wherwith the Lord pretended to put a terror into the hearts of men, and so to bridle

*Why the Lord ordinarily vseth threatnings.*

and

& subdue them vnder the obedience of his law: and for this end he commaunded the Prophet *Ieremie*, that hee should take a white booke, and write in the same all the threatnings and calamities which he had reuealed vnto him, euen from the first day he began to talke with him, vntill that present houre: and that hee should reade the same in the presence of all the people, to see if peraduenture they would be mooued therewith to repentance & to chãge their former life, to the end that he might also change the determination of his wrath, which he had purposed to execute vpon them: and the holy Scripture sayth, That when the Prophet had done according as he was commaunded by Almightie God, and had read all those *Ier.36.2.*

threatnings in the presence of the people, and of the Rulers, there arose such a feare and terror amõg them, that they were all astonished, and as it were bestraught of their wits, looking one in anothers face, for the exceeding great feare which they had conceiued of those wordes.

This was one of the principal meanes that Almighty God vsed with men in the time of the law written, and so did hee also in the time of the lawe of grace; in which the holy Apo- *Rom 1.* stle sayth, that as there is reuealed a iustice whereby God maketh men iust, so is there also reuealed an indignation and wrath, wherwith he punisheth the vniust. For which cause Saint *Iohn Baptist*, the glorious forerunner of our Sauiour Christ,

Christ, was sent with this commission & embassage, to preach vnto the worlde, that *the axe was now put to the roote of the tree, and that euery tree that brought not forth good fruite should be cut downe, and cast into the fire.* He sayd moreouer, that *there was an other come into the world more mightie then he, that caried in his hande a fanne, to winnow & clense therwith his flower, and that hee would put vp his corne into his garnard, but the chaffe he would burne in a fire that should neuer be quenched.* This was the preaching and embassage, which the holy fore-runner of our Sauiour Christ brought into the worlde, and so great was the thunder of these wordes, and the terrour which entred into mens hearts so dreadfull, that

*Matth.3. verse 10. luke 3.9.*

there ran vnto him of all state
and conditions of men, euen
the very Pharisees and Publi
cans, yea and souldiers also
(which of all others are woont
to be most dissolute, & to have
least care of their conscience
and each of them for himself
demaunded particularly of the
holy man, what he should do
to attaine vnto saluation, and
to escape those terrible threat
nings which he had denounced
vnto them: so great was the
feare they had conceiued of
them.

Now this is that (my dear
Christian brother) which I do
at this present in the behalfe of
Almightie God preach vnto
thee, although not with suf
ficiencie of spirit, and like ho
lines of life, yet (that which im
porteth more to this case) with
th

the ſame truth, and certaintie: for ſo much as the faith and Goſpel that Saint *Iohn Baptiſt* preached at that time, was no other, but this which we preach at this preſent.

Now if thou be deſirous to vnderſtand in few words, how great the puniſhment is, that Almightie God hath threatned in his holy Scriptures to the wicked, that which may moſt briefely and moſt to the purpoſe be ſaide in this matter, is this: that like as the rewarde of the good is an vniuerſall good thing, euen ſo the puniſhment of the wicked is an vniuerſall euill, which comprehendeth in it all the euils that are. For the better vnderſtanding whereof, it is to be noted, that all the euils of this life are particular euils, and therefore doe not tor-

ment all our ſenſes generally but onely one or ſome of them. As taking an example of the diſeaſes of our bodie, wee ſee that one hath a diſeaſe in his eies, another in his eares, one is ſicke in his heart, another in his ſtomacke, ſome other in his head, and ſo diuerſe men are diſeaſed in diuerſe parts: howbeit in ſuch wiſe, that none of all theſe diſeaſes bee generally throughout all the members of the bodie, but particular to ſome one of them. And yet for all this we ſee what griefe onely one of theſe diſeaſes may put vs vnto, and howe painefull a night the ſicke man hath in any one of theſe infirmities, yea although it be nothing elſe but a litle ache in one tooth. Now let vs put the caſe, that there were ſome one man ſicke of ſuch an

*The miſeries of this life are particular.*

vniuerſall

vniuerſall diſeaſe, that hee had no part of his bodie, neither any one ioynt or ſenſe free from his proper griefe and torment, but that at one time and inſtant he ſuffered moſt exceeding ſharpe paines in his head, in his eyes and eares, in his teeth and ſtomake, in his liuer and heart, and to be ſhort, in all the reſt of the members and ioynts of his bodie, and that hee lay after this ſort ſtretching himſelfe in his bed, pained with theſe griefes and torments, euery member of his bodie hauing his particular torment, he I ſay, that ſhold lie thus pained, and afflicted, how great torment and griefe of minde, thinke ye, ſhould he ſuſtaine? O what thing could any man imagine more miſerable, and more worthy of compaſſion? Surely if thou ſholdeſt

*How the damned are tormented in hell.*

see but a dogge so tormented
the streete, his very paines wo
moue thee to pittie him. No
this is that (my deere Christi
brother, if any comparison m
be made between them) whi
is suffered in that cursed hor
ble place of hell, not onely
the space of one night, but
uerlastingly, for euer and eu
For like as the wicked haue
fended Almightie God with
their members and senses, t
haue made armour of them
to serue sinne: euen so will h
ordaine that they shall there
all tormented each one of th
with his proper torment: th
shall the wanton and lechero

*Eyes.* eyes be tormēted with the t

*Eares.* rible sight of diuels: the ea
with the confusion of such h
rible cries, and lamentations

*Nose.* shall there be heard: the n

with the intollerable ſtench of that filthy and lothſome place: the taſte, with a moſt rauenous hunger and thirſt: the touching, and all the members of the bodie, with extreame colde and fire: the imagination, ſhall bee tormented by conceiuing of griefes preſent: the memorie, by calling to minde the pleaſures paſt: the vnderſtanding, by conſidering what benefites are left, and what miſeries are to come. This multitude of puniſhmentes the holy Scripture ſignifieth vnto vs, when it ſaith, that *in hell there ſhall be hunger, thirſt, weeping, wailing, gnaſhing of teeth: ſwordes double edged, ſpirits created for reuengement, ſerpents, worms, ſcorpions, hammers, and wormewood, water of gall, the ſpirit of tempeſt*, and other things of like ſort. Wherby

*Taſte.*

*Touching.*

*Imagination.*

*Memorie.*

*Vnderſtanding.*

*Mat. 5.*

*Pſal. 10.*

are signified vnto vs, as in a fi-
gure, the multitude and dread-
full terror of the most horrible
paines and torments, that be in
that cursed place, there shall be
likewise darkenesse, both in-
ward and outward, both of bo-
die and soule: farre more ob-
scure then the darkenesse of E-
*Exod. 10.* gypt, which might be felte-
uen with hands. There shall be
fire also, & not as this fire here,
that tormenteth a litle, & short-
ly endeth, but such a fire as the
place requireth, which tormen-
teth exceedingly, and shall ne-
uer make an end of tormēting.
Now if this be true, what grea-
ter wonder can there be, than
that they which beleeue and
confesse this for trueth, should
liue with such a strange negli-
gence and careles nesse as they
doe? What trauailes and paines
would

would not a man willingly take to escape euen one onely day, yea one houre, the very least of all these torments? And wherefore do they not then to escape the euerlastingnesse of so great paines, & horrible torměts, endure so litle a trauell, as to followe the exercise of vertue? Surely the consideration of this matter were able to make a man besides himselfe, in case he would deepely weigh it.

*The damned haue no kind of cõfort, or hope of any ease, or end of their most horrible torměts.*

And if among so great a number of paines, there were any maner of hope of ende or release, it would be some kinde of comfort: but alas it is not so, for there the gates are fast shut vp from all expectation of anie maner of ease, or hope: in all kind of paines, and calamities that be in this world, there is alwayes some gappe lying open,

whereby the patient may
ceiue some kinde of comf
sometimes reason, someti
the weather, sometimes
friendes, sometimes the hea
that others are troubled w
the very same disease, & so
times at the least the hope o
end, may cheere him somew
Onely in these most horri
paines and miseries that be
hell, all the wayes are shut v
such sort, and all the hauen
comfort so embarred, that
miserable sinner cannot h
for remedie on any side, nei
of heauen, nor of earth, nei
of the time past, or present,
of the time to come, neither
by any other meanes. The d
ned soules thinke that all
are shooting darts at them,
that all creatures haue con
red against them, and that

ey themſelues are cruell a-
inſt themſelues. To this may
ee applied that ſaying of the
oly Prophet *Dauid*: *The ſo-*
*owes of hell haue compaſſed* Pſal. 17.6.
*round about, and the ſnares*
*of death haue beſieged mee.* For
which ſide ſo euer they
oke, or turne their eyes, they
e continually behold occa-
ions of ſorrowe and griefe,
nd none at all of any eaſe, or
omfort. The *wiſe Virgines*
ſayeth the Euangeliſt) *that* Mat. 25.10
*foode readie prepared at the*
*gates of the bridegroome entred*
*in, and the gate was foorthwith*
*ſhut.* O locking euerlaſting!
O incloſure immortall! O gate
of all goodneſſe, which ſhal ne-
er any more be opened again,
as if he had ſaid more plainely,
he gate of pardon, and mercie,
of comfort, of interceſſion, of

hope, of grace, and of all go
neſſe is ſhut vp for euer an
uer. Sixe dayes & no more
Exod. 16. Manna to be gathered, but
ſeuenth day, which was the
both day, there was none to
found, and therefore ſhall
faſt for euer, that hath no
due time made his prouiſio
forehand. The ſluggard (ſ
Pro. 20. the wiſe man) will not till
ground for feare of colde,
therefore ſhall hee begge
bread in ſommer, and no
ſhall giue him to eate, an
an other place he ſaith: *He*
*gathereth in ſommer is a*
*ſonne, and hee that giueth*
*ſelfe to ſleeping at that ſeaſo*
*the ſonne of confuſion.* For w
confuſion can there be gre
then that which that miſer
couetous riche man ſuffer
who with a fewe crumme
br

ead that fell from his table,
ght haue purchased to him-
fe abundance of euerlasting
licitie, and glorie in the king-
me of heauen: but because
e wo.ld not giue so small a
ing, he came to such an ex-
ame necessitie, that he beg-
d, yea and shall for euer
gge, but onely the droppe
colde water, and shall neuer
taine it: who is not mooued
ith that request of this infor-
nate damned person, who
ryed: *O father Abraham, haue*
*mpassion vpon me, & send La-*
*arus vnto mee, that hee may*
*ippe the tippe of his finger in*
*ater, and touch my tongue, for*
*ese horrible flames doe tor-*
*et me exceedingly.* What smal-
request could there be desi-
d then this? hee durst not re-
est so much as one cuppe of

water, neither that *Laza*
should put his whole hand i
the water, nor yet (whic
more to be wondred at) did
request so much as the w
finger, but onely the tip
that it might touch his te
and yet this onely would
be graunted vnto him, wh
by thou maiest perceiue, h
fast the gate of all consolatio
shut vp, and howe vniuer
that interdict and excommu
cation is, which is there laid
on the damned, sith this
glutton could not obtaine
much as this small request:
that where soeuer the damn
persons do turn their eies, &
which side soeuer they stre
forth their hands, they shall
finde any maner of comfort,
is neuer so small, and as he t
is in the sea choked, and alm
drown

rowned vnder the water, not
nding any ſtay wherewith to
ttle his foot, ſtretcheth forth
is handes often times on eue-
e ſide in vaine, (becauſe all
hat he graſpeth after is thinne
nd liquid water, which de-
ceiueth him) euen ſo ſhall it
re with the damned perſons,
hen they ſhall be drowned in
hat deepe ſea of ſo many miſe-
ies, where they ſhal ſtriue and
ſtruggle alwayes with death,
without finding any ſuccour or
place of ſtay, whereupon they
may reſt themſelues. Now this
s one of the greateſt paines
wherewith they be tormented
n that curſed place. For if theſe
torments ſhould haue their con-
tinuance limited but for a cer-
taine time, though it were for a
thouſand, yea, a hundred thou-
ſand millions of yeres, yet euen

this would bee some litle co
fort vnto them, for nothing
perfectly great in case it ha
an end, but alas, they haue n
so much as this poore and m
serable comfort, but contra
wise, their paines are equall
continuance with the eterni
of Almightie God, and the
sting of their miserie, with
eternitie of Gods glory: as lo
as Almightie God shall liue,
long shall they die: and wh
Almightie God shall cease
bee God, then shall they al
cease to be as they are. O dea
ly life! O immortall death!
know not whether I may tru
ly tearme thee either life,
death: for if thou be life, wh
doest thou kill? and if thou b
death, how doest thou endur
wherefore I will call thee ne
ther the one, nor the other: f

*In hell shall be no end of torment.*

so much as in both of them there is contained some that is good, as in life there is rest, and in death there is an end (which is a great comfort to the afflicted:) but thou hast neither rest nor end: what art thou thē? Marie, thou art the worst of life, and the worst of death, for of death thou hast the torment without end, and of life thou hast the continuance without any rest. Almightie God hath spoyled both life and death of that good which they had, and hath put in thee, that which remained to be a punishment for the wicked. O bitter composition! ô vnsauerie purgation of the Lords cup, of the which all the sinners of the earth shall drinke their part. *Psal. 74.*

Now in this continuance, in this eternity, I would wish that

thou (my deare Christian brother) wouldest fixe the eyes
thy consideration a litle while
& that as the cleane beast che
weth her cud, euen so tho
wouldest chew and weigh th
point within thy self with gre
ter deliberation: and to the i
tent thou maist do it the be
ter, consider a litle the pai
that a sicke man abideth in o
euill night, especially if he
vexed with anie vehemēt gri
or sharpe disease: marke ho
often he tumbleth and tosse
in his bed, what disquietne
he hath, how long and tedio
one night seemeth vnto hi
how duly he counteth all t
houres of the clocke, and ho
long he thinketh each of th
to be, how he passeth the ti
in wishing for the dawning
the day, which notwithsta
di

ding is like to helpe him verie litle towards the curing of his diſeaſe. If this then be accounted ſo great a torment, what a torment ſhall that be (trow ye) in that euerlaſting night in hell, which hath no morning, nor ſo much as anie hope of dawning of the day? O darkneſſe moſt obſcure! ô night euerlaſting! ô night accurſed euen by the mouth of Almightie God, and of all his Saints: that one ſhall wiſh for light, and ſhall neuer ſee, neither ſhall the brightneſſe of the morning ariſe anie more; conſider then, what a kind of torment that ſhall be, to liue euerlaſtingly in ſuch a night as this is, lying not in a ſoft bed, (as the ſicke man doth) but in a hote burning furnace forning

out ſuch terrible raging flames
what ſhoulders ſhall bee a
ble to abide theſe horrible
heates? Oh how it maketh m
euen to tremble & quake, on
to thinke of it! If it ſeeme to vs
thing intollerable, to haue or
ly ſome part of our feet ſtan
ding vpon a panne of burnin
coales for the ſpace of ſayin
one *Pater noſter*, what ſhall
be (trowe ye) to ſtand bod
and ſoule, burning in the mi
deſt of thoſe euerlaſting h
raging fiers in hell, in comp
riſon whereof the fiers of th
world are but painted fires!
there any wit or iudgement
this world? haue men th
right ſenſes? do they vnd
ſtand what theſe words
import? or are they peradue
ture perſwaded, that theſe
onely fables of Poets? or
th

they thinke that this appertaineth vnto them, or else that it was meant onely for others? none of all this can they say, for so much as our faith assureth vs certainely herein: and our Sauiour Christ himselfe, who is the euerlasting truth, cryeth out in his Gospell, saying: *Heauen and earth shall faile, but my word shall neuer faile.* *Mat. 24. 35 Mar. 13. 31.*

Of this miserie there followeth an other, as great as it, which is, that the paynes are alwayes continuing in one like being, and in one same degree, without anie manner of intermission, or decreasing. All maner of things that are vnder the cope of heauen, do moue and turne round about with the same heauen, and do neuer stand still at one state

*Section. 3. The paines of hell continue euermore in one degree.*

or being : but are coutinually either aſcending or deſcēding. The ſea and the riuers haue their ebbing and flowing, the times, the ages, and the mutable fortune of men & of kingdomes, are euermore in continuall motion, there is no feuer ſo feruent, that doth not decline; neither griefe ſo ſharpe but that after it is much augmented, it doth forthwith decreaſe. To be ſhort, all the tribulations and miſeries are by litle and litle worne away with time: and as the common ſaying is, nothing is ſooner dried vp then teares, only that paine in hell is alwayes greene: only that feuer neuer decreaſeth onely that extremitie of heat knoweth not what is either euening or morning. In the time of *Noes* flood Almighty

God rained fortie dayes and fortie nights continually without ceasing vpon the earth; and this sufficed to drowne the whole world, but in that place of torment in hell there shall raine euerlasting speares, and darts of furie vpon that cursed land, without euer ceasing so much as one onely moment; and this is so true, that as (saith a Schoole-man) euen the paines which shall be there giuen for the smallest sinnes, shall be likewise euerlasting, aswell as those paines which be there prescribed for the greatest and most hainous sins, for infinite punishment is due vnto all sinnes, because in the estate of damnation there is no absolution or discharge of anie debt,

(for that the time of paying and satisfying is then past) therefore shall the paine due vnto veniall sinne continue euermore in one same estate, and shall neuer cease. Now what torment can be greater and more to be abhorred, then cõtinually to suffer after one like maner without any kind of alteration or change, though the meate be neuer so delicate, yet in case we feed continually thereupon, it will in verie short time be verie lothsome vnto vs: for no meate can be more precious and delicate, then that Manna was, which almightie God sent to the children of Israell in the desert, and yet because they did eate continually thereof, it made them to lothe it, yea, and prouoked them to vomite it vp againe.

gaine. The way that is al plaine (they say) wearieth more then anie other, because alwayes the varietie (yea euen in punishments) is a kind of comfort. Tell me then of good fellowship, if things that be pleasant and sauorie, when they be alwayes after one maner, are an occasion of lothsomnesse and paine, what kind of lothsomnesse will that be, which shall be caused by those most horrible paines, & torments in hell, which do continue euerlastingly after one like sort: what will the damned and cursed creatures thinke, when they shall there see themselues so vtterly abhorred, and forsaken of Almighty God, that he will not so much as with the remission of one small sin, mitigate somewhat their torment? so

great shall the furie and rage be which they shal there conceiue against him, that they shall neuer cease continually to curse and blaspheme his holy name.

Section. 4. The worme of cõscience. Esay. 66. verse. 24.

Vnto all these paines there is also added the paine of that euerlasting consumer, which is the worme of conscience, whereof the holy Scripture makes oftentimes mention, saying: *Their worme shall neuer die: and their fire shall neuer be quenched.* This worme is a furious raging despight, & a bitter repentance without any fruit, which the wicked shal haue alwayes in hell, by calling to their remembrance the opportunitie and time they had whiles they were in this world to escape these most grieuous and horrible torments, & how they would not vse the benefit there-

therof, & therfore whē the miserable sinner seeth himself thus tormented and vexed on euery side, and calleth to mind how manie dayes and years he hath spent idlely in vanities, in pastime, and pleasures, and how ostentimes he was aduertised of this perill, and how litle regard he toke thereof. What shall he thinke? what anguish & sorrow shall there be in his heart? hast thou not read in the Gospell, that *there shall be weeping, and wayling and gnashing of teeth.* Now these & others the like shall be the causes of this so great & excessiue griefe. For the better vnderstāding hereof, being a matter of so great importāce, I will giue thee a like exāple, let vs cal to mind the history of *Ioseph* & that great famin that cōtinued Luke 13

Gen.41. for the ſpace of ſeuen yeares in Egypt, before which famine (as the holy Scripture ſaith) the abundance of corne in the other ſeuen yeares before was ſo great, that it might be compared with the ſands of the ſea, and exceeded all meaſure, but after that theſe ſeuen yeares were ended, there followed other ſeuen yeares of ſo great barrenneſſe and dearth, that euen in the firſt yeare of thē all the people of Egypt came before king *Pharao*, crying out and ſaying: *Giue vs ſomewhat to eate.* The king ſent them to *Ioſeph*, who required of them all the mony they had, & gaue them for the ſame corne ſufficient for that yeare: when that was conſumed and ſpent, they returned the yeare following vnto *Ioſeph*, ſaying, Giue vs

to eate: what, wilt thou ſuffer vs to die for hunger in thy preſeuce, becauſe wee haue no more money to giue thee? to whom he aunſwered: deliuer vnto me al your heards of cattell, and for the ſame I will giue you corne in exchange, ſince you haue no more money left. After that they had deliuered vnto him all their cattell, and that their prouiſion was alſo ſpent, they came againe to him the next yeare, ſaying; now thou knoweſt my Lord that we haue no money, nor cattell to giue thee, and there remaineth nothing elſe but onely our bodies and lands, how canſt thou ſuffer vs to die here for hunger in thy ſight, our perſons, and lands, which are only left of all our ſubſtance are thine, buy vs as ſlaues for the

king,& giue vs(if it be thy plea-
ſure)corn to ſow the lād that
lie not vntilled,& deſolate,wh
they are al dead that ſhold til
inhabit it. By this meane cam
Ioſeph to buy al the land in E
gypt, for euery one ſould h
poſſeſſiōs by reaſon of the gre
famine which they ſuffred: th
is the hiſtory. Now let vs tak
that out of it that ſerueth to ou
purpoſe,tell me then I beſeec
thee, what a griefe was it vn
theſe miſerable mē, when the
remēbred thēſelues of thoſe vi
plentifull yeres paſt,& ſaw we
with how little money the
might haue prouided corne a
fore hād,yea, and haue layd
alſo wherby to inrich thēſelu
during their liues, how iuſt
might they lament & reprou
thēſelues, ſaying,ô how vnfo
tunate are we ꝑ might ſo eaſi
hau

haue prouided for this dearth,
nd would not, if we had not
in admoniſhed of this before
and, then perhaps our neg-
ligence might haue had ſome
excuſe, but being thereof
duertiſed ſo long time before,
& ſeeing with al, what ſpeed &
diligence the kings purueyours
made to gather together & lay
p all the corne they could get,
the which was ſufficiēt to giue
s to vnderſtād what we ought
o haue done in that behalfe, &
et for all this to be ſo ſlothfull,
& careles as we were, what ex-
uſe cā we haue? O how much
worth wold that be to vs at this
reſent which thē we deſpiſed,
& contēned! what riches might
wee now get with the ſame
orne, which we did thē wilful-
y caſt away? But (my good
rethren) all this is but as a ſha-

dow compared with the truth
That famine in Egypt endure
only for seuen yeares, but th
in hel shal indure euerlastingly
that found a remedy, thoug
with great difficulty & charge
but for this, there shall neuer
ny remedy be foūd; that migh
be redeemed with money an
cattell, but this can neuer be re
deemed with any maner of e
change, this punishment ca
not be pardoned, this paine c
not be exchanged, this senten
cannot be reuoked: to co
clude, those men of Egypt a
ter that the seuen yeares we
ended, began to lift vp the
heads, and to come out of the
miserie, but in hell whosoeue
once entreth to be punished
shall neuer know againe wha
rest and ease meaneth. Now
they then notwithstanding a

this were during that time so much afflicted and vexed, in how much worse case shall he be that shall see himselfe in hell fire so horribly tormented, and vexed, and that without all hope of remedie? O if thou knewest, and wouldest consider how euery one of them shall there stand tormenting, & renting himselfe, weeping, and wayling, and saying, ô miserable and vnfortunate wretch that I am, what times, & what oportunities haue I suffered to passe in vaine; a time there was, when with one sup of cold water I might haue purchased vnto my selfe a Crowne of glory, wherefore did I not looke before me? how was I blinded with things present? how did I let passe those fruitfull yeares of such abundance, and did not

enrich my selfe? yea if I ha life
bene brought vp among in gre
fidels and pagans, and had b he
leeued that there had bene n s I
thing else, but only to be bon les
and die, then might I haue ha ded
some kind of excuse, and mig hea
haue said that I knew not wh ho
was forbidden me, but for t a
much as I haue liued amo hu
Christians, and was my fe uri
one of them, and held it for pe
article of my beleefe, that bov
hower should come; whe y
should giue vpon account to b
ter what order I had spent fei
life: for so much also as it w or
daily cried out vnto me, byt de
continuall preaching and t ha
ching of religious persõs wh hy
aduertisements many follo au
ing made preparation in ti de
& laboredearnestly for the p ue
uisiõ of their souls health, wh th

I ha life alſo and example was a
ng in greater proofe of that which
ad be hey ſpake: for ſo much I ſay
ne m s I made light of theſe exam-
bom ples, and preachings, & perſwa-
uch ded my ſelfe very fondly, that
mig heauen was prepared for me,
t wh though I tooke no paines for
for it at al, what deſerue I that haue
inio thus led my life? O ye infernall
y fe furies come and rent me in
for peeces, and deuour theſe my
hat t bowels, for ſo haue I iuſt-
whe y deſerued: I haue deſerued
unt to be hunger ſtarued for euer,
ent n ſeeing I would not prouide
it w or my ſelfe, while I had time:
e; by deſerue not to reape, becauſe
nd t haue not ſowne, I am wor-
s wh hy to bee deſtitute ſith I
follo haue not layd vp in ſtore,
n tim deſerue that now my re-
he p queſt ſhould bee dinied me,
, wh th when the poore made re-

queſt vnto me, I refuſed to
leaſe them: I haue deſerued
ſigh and lament in vaine,
long as God ſhall bee God:
haue deſerued that this wor
of cõſciẽce ſhold gnaw my e
trals for euer & euer, by rep
ſenting vnto me the little pl
ſure which I haue enioyed,
the great felicity which I h
loſt, and how farre greater t
was which I might haue gai
by forgoing that little whic
would not forgo. This is t
immortall worme that ſhal
uer die, but ſhall lie there eu
laſtinglie gnawing at the e
trailes of the wicked, which
one of the moſt tirrible pai
that can poſſiblie bee im
gined.

*Section. 5.* Thou wilt peraduenture
amazed (good Chriſtian br
ther) in reading ſo many kin

of paines in hell, as hath bene here described, and now thou art perswaded that there can be added vnto this no more then hath bene sayd, but surely the mighty of God wanteth not force to chastice his enmies more and more, for all the paines that we haue hitherto rehearsed, as such as do appertaine generallie to all the damned, but besides these generall paines there be other particular paines, which each one of the damned shall there suffer in diuerse sort, according to the qualitie of his sinne, and so according to this proportion, the haughtie and proude shal there be a based and brought low to their confusion, the couetous shall bee driuen to miserable necessity, the glutton shal rage with continuall hunger and

*The proud.*

*The couetous.*

*The glutton.*

*The Lecherous.*

thirſt, the lecherous ſhall bur
in the very ſame flames whi
they themſelues haue enkin
led, and thoſe that haue al th
life time liued diſſolutely a
hunted after their pleaſu
and paſtimes, ſhall liue the
in continuall lamentation a
ſorrow.

Now then if all this ſhall
ſuredly come to paſſe, what
is he that ſeeing all this ſo c
tainely with the eyes of
faith, will not turne ouer t
leaſe, and begin to prouide
himſelf againſt that time: wh
is the iudgement of men n
become? where be their wi
where is at the leaſt their ſe
loue, which ſeeketh euerm
for his owne profit, & is mu
afraid of any loſſe, what? m
it be thought that men are b
come beaſtes, that prouide o

for the time present & neg-
ct time to come? or haue
ey peraduenture so dimmed
eir eye-sight, that they can-
otlooke before them? Hear-
en (sayth Esay) ô yea deaffe,
nd yee blind, open your eies,
hat you may see: who is blind
ut my seruant? and who is
eaffe but ye to whom I haue
nt my messengers? and who
blind but hee that suffereth
mselfe to be sould for a slaue?
hou that seest so many
hings, wilt thou not see this?
hou that hast thine eares open,
ilt thou not giue eare here-
nto? if thou beleeue not
is, how art thou a Chri-
ian? and if thou beleeue it,
nd dost not prouide for it,
w canst thou bee thought
reasonable man? *Ari-*
*otle* saith, that this is the

difference betweene an o
nion and imagination, that
imagination alone is not su
cient to cause a feare, but an
pinion is: for if I do imag
that a house may fall vpon
it is not enough to make me
fraid, vnlesse I beleeue or h
an opinion that it will be so
deed: for then it is sufficient
make me afraid: and here
commeth the feare that m
therers alwayes haue, by rea
of the suspition they conce
that their enemies doe lie
waite for them. If then the
pinion and onely suspition
daunger, is able to cause t
most valiant and couragious
feare, how is it that the c
taintie and beliefe of so ma
and so great terrible miseri
which is farre more sure then
ny opinion or knowledge, do

make thee to feare, if thou perceiuest that for this many yeres past thou hast led a licentious and sinfull life, and that at the last according to present iustice thou art condemned to these terrible torments of hell: I may also probablie coniecture, that there is no other likelihood of ꝑamēdmēt of thy life to come thē thou hast shewed hitherto after so many yeares past: how hapneth it, that running headlong forwards into so manifest a danger, thou art nothing at all afraid, especially considering the sinfull state wherein thou liuest, and the horrible paines and torments, which do attend for thee, and the time that thou hast lost, and the endlesse repentance which thou shalt haue therefore in the most horrible torments of hell? assu-

redly it passeth all common sence, to consider that there should bee such wilfull grosse blindnesse in men.

## *Of the Glorie of the Blessed Saints in Heauen.*

### *Chap. 2.*

TO the ende there might want nothing to stirre vp our minds vnto vertue, after the paines which almightie God threatneth vnto the wicked, he doth also set before vs the reward of the good, which is, that glorie, and that euerlasting life, which the blessed Saints doe enioy in the kingdome of heauen: whereby he doth very mightily allure vs to the loue of the same, but what manner of thing this reward, &

what

what this life is, there is no tongue, neither of Angels nor yet of men, that is sufficient to expresse it, howbeit that wee may haue some kind of sauour and knowledge thereof, I intend to rehearse here euerie word, what Saint *Augustine* sayth in one of his medetations, speaking of this life. O life (sayth hee) prepared by almighty God for his friends, a blessed life, a secure life, a quiet life, a bewtifull life, a cleane life, a chast life, a holy life, a life that knoweth no death, a life without sadnesse, without labour, without griefe, without trouble, without corruption, without feare, without varietie, without alteration, a life repleniſhed with all bewtie and dignitie, where there is neither e-

nemie that can offend, nor de
light that can annoy, when
loue is perfect, and no feare a
all: where the day is euerla
sting, and the spirit of al is one
where almighty God is seen
face to face, who is the onel
meate whereupon they feed
without any lothsomnesse:
delighteth me to consider th
brightnesse, and thy treasure
do delight my longing hear
the more I consider thee, th
more I am striken in loue wi
thee: the great desire I haue
thee, doth wonderfully delig
me, & no lesse pleasure is it v
to me to keepe thee in remem
brance. O life most happy!
kingdome truely blessed
wherein there is no death, no
end, neither yet succession
time, where the day continu
ing

ing euermore without night, knoweth not any mutation: where the victorious conquerour being ioyned with the euerlasting companies of Angels, and hauing his head Crowned with a garland of glorie, singing vnto almighty God one of the songs of Siō: O happie, yea and most happie should my soule bee, if when the race of this my pilgrimage is ended, I might be worthy to see thy glory, thy blessednesse, thy beauty, the walles and gates of thy Citty, thy streetes, thy lodgings, and thy noble Citizens, and thine omnipotent king in his most glorious Maiestie: the stones of thy walles are precious, thy gates are adorned with bright pearles, thy streetes are of very fine excellent gold, in which

there neuer faile perpetuall praiſes, thy houſes are paued with rich ſtones, wrought throughout with Saphires, and couered aboue with maſſie gold: where none entreth in that is not cleane, neither doth doth any abide there that is defiled: faire and bewtifull in thy delights art thou ô Ieruſalem: none of thoſe things are ſuffered in thee, that are ſuffered here: there is great diuerſitie betweene thy things, and the things we doe continually ſee in this miſerable life: in thee is neuer ſeene neither darkeneſſe nor night, neither yet any change of time, the light that ſhineth in thee commeth neither of lāpes, nor of the moone, nor yet of the bright gliſtring ſtarres, but God that proceedeth of God, and the light that

commeth

commeth of light is he that giueth clearneſſe vnto thee, euen the very king of kings himſelfe keepeth continual reſidence in the midſt of thee, compaſſed about with his officers, and ſeruants: there do Angels in their order ſing a moſt ſweete, and melodious harmonie, there is celebrated a perpetuall ſolemnity and feaſt, with euery one of them that commeth thither after his departure out of this pilgrimage, there be the orders of Prophets, there is the famous company of the Apoſtles, there is the inuincible army of martyrs, there are the true and perfect religious perſons, there are the holy virgins which haue ouercome both the pleaſure of the world, and the frailtie of their owne nature, there are the young men, and yong wo-

*The bleſſ companie heauen.*

men more auncient in vertue then in yeares: there are the sheepe, and little lambes, that haue escaped from the wolfe, and from the deceiptfull snares of this life, and there doe now keepe a perpetuall feast each one in his place all alike in ioy, though differēt in degree; there charity raigneth in her full perfection, for vnto them God is all in all, whom they behold without ende, in whose loue they will be al cōtinually enflamed, whom they alwayes loue, and in louing doe praise, and in praysing doe loue, and all their exercises consist in praises, without wearinesse, and without trauell. O happie were I, yea and very happie indeede, if what time I shall be loosed out of the prison of this wretched bodie, I might bee thought

thought worthy to heare those songs of that heauenly melody, song in the praise of the euerlasting king by all the Citizens of that so noble city: happie were I, and very happie, if I might obtaine a roome among the chaplaines of that chappell, and waite for my turne to sing praises to my God: if I might be neere to my King, my God, my Lord, and see him in his glory, euen as he promised me, when he sayd: O father this is my last determinate wil, that all those that thou hast giuen vn to me, may be with me, and see the glory which I had with thee before the world was created: hitherto are the words of Saint *Augustine*.

Now tell me (good Christian reader) what a day shall that be, that shall shine in thy

houſe (if thou leade thy life in the feare of God) when after the courſe of this pilgrimage, thou ſhalt paſſe from death to immortalitie, & in that paſſage when others ſhall beginne to feare, thou ſhalt beginne to reioyce, and lift vp thy head, becauſe the day of thy deliuerance is at hand. Come foorth a little (ſayth Saint Ierome) out of the priſon of this body, and when thou art before the gate of the Tabernacle, ſet before thine eies the reward thou hopeſt for: tel me, what a day ſhall that be, when the Lord himſelfe with all his Saints, ſhall come and meete thee in the way, ſaying vnto thee, *Arise, & make haſt, ô my beloued, my delight, and my turtle-doue, for now the winter is paſt, and the tempeſtuous waters are ceaſed,*

*and flowers begin to appeare in our land.*

How great ioy ſhall thy ſoule then receiue, when it ſhall be at that time preſented before the throne of the moſt bleſſed Trinity, by the hands of the holy Angels? how clearely ſhalt thou vnderſtand the value and excellency of vertue; there the obedient man ſhall talke of victories, there vertue ſhall receiue her reward, and the good ſhall be honored according to their deſert: moreouer, what a pleaſure will it be vnto thee, when thou ſhalt ſee thy ſelfe to be in that ſure hauen, when thou ſhalt remember the tempeſtes wherein thou haſt beene toſſed, the ſtraights through which thou haſt paſſed, and the daungers

which thou haſt paſſed, and the daungers of theeues, and pirates, from whō thou haſt eſcaped this is the place, where they ſhall ſing the ſong of the Prophet, which ſayth, *Had it not bene that the Lord had bene my helper, it could not bee but that my ſoule had gone to hell*. And how it hath pleaſed almightie God, that among ſuch a multitude of damned perſons, thou ſhouldeſt be of the number of his elect, and one of thoſe to whom hee would graunt ſuch exceeding great felicitie, and glorie. Beſides all this, what a goodly ſight ſhall it be to behold the feaſtes, and triumphes, which they daily celebrate with their new brethren, who hauing conquered the world, and finiſhed

the course of their pilgrimage, do enter in there to be crowned with them. O what a ioy will it be to see those seates filled vp, and that Citie builded, and the walles of that noble *Ierusalem* repaired again: with what cheerefull imbracings shall the whole Court of heauen intertaine them, beholding them when they come loden with the spoiles of the vanquished enemie? There shall those valiant men and women enter with triumph, which haue together with the world, conquered the weakenesse of their owne frayle nature: there shall the innocent virgins enter, which haue suffered martyrdome for Christs sake, with double triumph ouer the flesh, and the worlde,

adorned also with garlands of
lillies, and roses vpon their
heads: there shall also enter
dayly manie young men and
children, which haue vanquis-
shed the tenderneſſe of their
yong yeares with diſcretion &
vertue, and ſhall receiue their
rewarde: ô how ſweet
and ſauerie ſhall the fruit of
vertue then be, although for a
time before, her rootes ſeeme
verie bitter: ſweet is the cold
euening after the hote ſunny
day: ſweet is the fountaine to
the wearie traueller: ſweet is
reſt and ſleepe to the tired ſer-
uant: but much more ſweet is
itto the Saints in heauen to en-
ioy peace after warre, ſecurity
after perils, eternall reſt after
their paines and trauels, for the
are the wars at an end, thē need
they no more to go all armed

on the right & on the left ſide. The children of Iſraell went forth armed towards the land of promiſe, but after that the land was conquered, they laid downe their ſpeares, & caſt away their armour, forgetting al feare and turmoyle of warre: each one vnder the ſhadow of his pauilion and harbour, enioyed the fruit of their ſweet peace. Now may the eyes ſleep there, that haue bene wearied with continuall watching, now may the watching Prophet come downe from his ſtanding that did watch and fixe his feet vpon the place of the centinell. There is no more feare of inuaſion by the terrible armies of the bloudy enemie, there is no place for the ſuttle crafts of the lurking viper, there cannot arriue the deadly ſight of the

*Exod.* 13.

3. *Reg.* 4.

venimous Basiliske, neither ye
shall the hissing of the ancien
serpent be heard there, but on
ly the soft breathing aire of th
holy Ghost, wherein is behol
den the glorie of Almight
God: this is the region of plea
sure & place of securitie, situa
ted aboue all the elements
whither the cloudes an
stormie windes of the dark
aire cannot come. O wha
glorious things haue been
spoken of thee, ô Citie of God
Blessed are they (saith hol
*Tobias*) that loue thee, and re
ioy thy peace. O my soule
praise the Lord, for he hat
deliuered *Ierusalem* his Citi
from all her tribulations. Hap
pie shall I be, if the remnant o
my posteritie might come t
see the cleareneese of *Ierusa*
*lem*. Her gates shalbe wrought
with

with Saphires and Emeralds, and all the circuit of her walles shall be built with precious stones: her streets shall be paued with white and polished marble, and in all parts of her territorie shall be song praises. O ioyful coūtry, ô sweet glory! O blessed company! who shall be so fortunate and so happy as those that are elected for thee? It seemeth a presumptiō to desire thee, and yet I will not liue without the desire of thee: ô ye sonnes of *Adam*, ô race of men miserably blinded and deceiued! ô ye scattered sheep wandering out of the right way, if this be your sheepecote, whither go ye backward? what meane you? why suffer you such an excellent benefite to be wilfully lost, for not taking so litle paine? If labour &

trauell be requisite hereun
surely from henceforth I
fire that all the labor & pai
of the world were layd v
me: let all sorrowes po
downe vpon me as thicke
haile, let diseases vexe me,
tribulations afflict me, let
persecute me, let another
quiet me, let all creature
the world conspire against
let me be made a laugh
stocke to all men, and a ref
to the world: yea, and let
life be wholly consumed w
griefes & my yeares with w
ping, and lamentation, so
after this life, I may rest
selfe in the day of tribulatio
and be thought meete to ha
a place among the blessed pe
ple, which are adorned a
beautified with such ineestim
ble glorie in the kingdome
he

heauen.

Now then, ô thou fooliſh louer of this miſerable world, go thy way, ſeeke as long as thou wilt for honors and promotions, build ſumptuous houſes and pallaces, purchaſe lands & poſſeſſions, enlarge thy territories and dominions, yea, & command, if thou wilt, whole empires and worlds, yet ſhalt thou neuer be ſo great as the leaſt of all the ſeruants of Almighty God: who ſhal receiue that treaſure which this world cannot giue, and ſhall enioy that felicitie which ſhall endure for euermore; thou with thy pompe and riches ſhalt keepe companie with the rich Glutton, buried in the deepe pit of hell: but the deuout ſpirituall man ſhall be caried vp by the holy Angels with

Luke 13. poore *Lazarus* into *Abrahams* bosome.

*Of the benefits which the L promiseth to giue in this to such as liue a iust & g ly life.*

## *Chap.* 3.

PEraduẽture thou wilt n say, that all these things b fore rehearsed, be rewards, punishments that are promi onely for the life to come, that thou desirest to see son thing in this present life, b cause our minds are wont be much moued with the si of things present. Well, to tisfie thee herein, we will li wise giue thee here thy ha full, euen of that thou does earnestly desire: for althou

he Lord do reſerue the beſt vine, and the moſt delicate diſhes vntill the end of the banket, yet he ſuffereth not his friends to be vtterly deſtitute of meate and drinke in this tedious voyage: for he knoweth verie well that they could not otherwiſe hold out in their iourney: and therefore when he ſaid vnto *Abraham*: Feare not *Abraham*, for I am thy defender, and thy reward ſhall be exceeding great. By theſe words he promiſed two things: the one for the time preſent, that was, to be his ſauegard and defence in all ſuch things as might happen in this life: and the other for the time to come: and that is the reward of glorie, which is reſerued for the next life. But how great

the first promise is, and ho
many kinds of benefits, and
uours, are therein included,
man is able to vnderstand, b
only he that hath with gre
diligence read the holy Scri
tures, wherein no one thing
more often rehearsed and
forth, then the greatnesse
the fauours, benefites, and p
uiledges which Almighty G
promiseth to his friends in t
life. Hearken what *Salom*
saith in his *Prouerbes* as to
Pro. 3. ching this matter: Blessed
that man that findeth wisdo
for it is better to haue it, th
all the treasures of siluer a
gold, be they neuer so precio
and excellent, and it is mo
worth then all the riches of th
world, and whatsoeuer man
heart is able to desire, is no
comparable vnto it. The lēgt

B, I.



f dayes are at her right hand, nd riches, & glorie at her lefr. er wayes are pleasant, & her ssages are quiet. She is the ee of life to al those that haue otained her: and he that shall aue her in continuall possessiō hall be blessed. Keepe therere, O my sonne, the lawes of lmightie God, and his counls, for they shall be as life to y soule, and sweetnesse to y taste, then shalt thou walke fely in thy wayes, & thy feet hall not find any stumbling ockes; if thou sleepe, thou alt haue no cause to feare, & thou take thy rest, thy sleepe hall be quiet.

Now this is (good Christian rother) the sweetnesse and uietnesse of the way of the odly, but the wayes of the icked are farre different, as

the holie Scriptures do de
vnto vs: the paths and w
of the wicked (saith *Ecc*
*ſtieus*) are full of bram
and at the end of their iou
are prepared for thē, hell, d
neſſe and paine. Doeſt
thinke it then a good exch
to forſake the wayes of
mightie God, for the w
of the world, ſith there
great difference betweene
one and the other, not o
in the end of the way, but
in all the ſteppes of the fa
what madneſſe can be g
ter, then to chuſe rather
one torment to gaine anot
thē with one reſt to gaine
ther reſt? And that thou
more clearely perceiue the
cellencie of this reſt, and w
a number of benefits are
ſently incident thereunt
bele

beseech thee hearken attentiuely, what euen Almightie God himselfe hath promised by his Prophet Esay, to the obseruers of his Law, in a maner in these wordes, as diuerse interpreters do expound them: When thou shalt do (saith he) such & such things, which I haue commanded thee to do, then shal forthwith appeare vnto thee, the dawning of the cleare day (that is the Sunne of iustice) which shal driue away all thine errors and miseries, & then shalt thou beginne to enioy true and perfect saluation, and all thy former sinnes shall bee blotted out of Gods remembraunce, and the glorie of the Lord shall compasse thee round about: then shalt thou call vpon the name of the Lord, and he will surely heare thee, thou

ſhalt call, and he will ſay, behold I am here preſent and redie to graunt thee whatſoeuer thou ſhalt haue neede of: then in the midſt of the darknes, tribulations and vexations of this life, the light of Gods fauour ſhal ſhine vpō thee, which ſhal comfort thee, and thy darknes ſhall be as the noone day, (for the Lord wil ſo ordain, that the very calamities, & withall, euen the very falls of thy ſinnes paſt ſhall be an occaſion vnto thee of thy greater felicitie) & he will giue thee alwayes true peace and quietneſſe in thy ſoule, and in the time of famine & dearth he will ſende thee plentie and aboundance: and thy bones ſhal be deliuered from death, and from the euerlaſting fire: and thou ſhalt be like a garden of pleaſure, and like a fountaine

taine of water that neuer ceaſeth running: of thee will hee make a building, (which laye for many yeares before deſolate) in ſuch ſort that it ſhall ſtande ſtedfaſtly, and endure with ſure foundations from generation to generations. And if thou ſhalt take pains in ſanctifying my Saboths, not in ſpending them in leude exerciſes, nor yet in fulfilling thy owne will againſt mine, but ſhalt obſerue withal diligence and care all ſuch things as I haue commaunded thee this day, then ſhalt thou take delight in the Lord (whoſe delights excell all the delights in the world) and I will lift thee vp aboue the height of the earth, that is, vnto a moſt happie ſtate of life, whereunto all the treaſures of fortune or of humaine nature

can not reach. Finally, I will giue thee afterwardes plentie and abundance of that precious inheritance, which I haue promiſed vnto Iacob thy father, which is the felicitie of glorie: for the mouth of the Lord hath ſpoken it. All theſe in a manner, bee the wordes of Almightie God by the Prophet Eſay.

Nowe theſe are the benefites, which Almightie God hath promiſed to his ſeruaunts: and albeit ſome of them be for the time to come, yet are ſome of them to bee preſently receiued in this life, as that newe light and ſhining from heauen, that facietie and aboundance of all good things: and aſſured confidence & truſt in Almightie God: that deuine aſſiſtance in all our prayers and petitions made

made vnto him: that peace and tranquillitie of conſcience, that protection and prouidēce of Almightie God, that garden of delights (which is the verdure and beautie of grace) that fountaine which neuer wanteth water, (which is the prouiſion & ſufficiencie of things.) Thus heauenly delights do excel all the delights of the world, and that eleuation of ſpirite, whereunto no ſtrength or power of nature is able to aſpire. All theſe are the gracious gifts and fauours which Almightie God hath promiſed to his ſeruaunt in this life. They all are his workes of his mercie, effectes of his grace, teſtimonies of his loue, and bleſſings which hee of his fatherly prouidence ſheweth towardes

them, vppon euery one of which there is ſo much to be ſayd, that the breuity of this volume will not ſuffer me to treate particularly of euery point: but to be ſhort, all theſe benefits doe the godly enioy, both in this preſent life, and in the life to come, & of all theſe are the vngodly depriued, both in the one life, and in the other. Whereby thou maiſt eaſily perceiue, what difference there is betweene the one ſort and the other, ſeeing the one is ſo rich, and the other ſo poore, and needy: for if thou ponder well all theſe words before declared, and do likewiſe conſider the ſtate and conditious both of the good and the wicked, thou ſhalt find, that the one ſort are in the fauour of Almighty God, and the other in his diſ-

pleaſure;

pleasure; the one be his friends, and the other his enemies; the one be in light, and the other be in darkneſſe; the one do enioy the company of Angels, & the other the filthy pleaſures and delights of ſinne; the one are truely free, and Lords ouer themſelues, and the other are become bond-ſlaues vnto Sathan, and vnto their luſtes and appetites; the one are ioyfull with the witneſſe of a good conſcience, and the other (except they bee vtterly blinded) are continually bitten with the worme of conſcience euermore gnawing one them; the one in tribulations ſtand ſtedfaſtly in their proper place, and the other like light chaffe are carried vp & downe with euery blaſt of wind; the one ſtand ſecure & firme with the anker of

*The difference betweene the ſtate of the good & the wicked.*

hope, and the other are vnstable, and euermore yeelding vnto the assaults of fortune: the prayers of the one are acceptable and liking vnto God, and the prayers of the other are abhorred and accursed: the death of the one is quiet, peaceable, & precious in the sight of God, the death of the other is vnquiet, painefull, and troubled with a thousand frights and terrours. To conclude, the one liue like childrē vnder the protection and defence of Almightie God, and sleepe sweetly vnder the shadow of his pastorall prouidence, and the other being excluded from this kinde of prouidence, wander abroade like straied sheep without their shepeheard and maister, lying wide open to all the perils, dangers and assaults of the world.

Now

Now then (my deare brother) if a vertuous life be accompanied with all these benefites, tell me I pray thee of good fellowship, what is the cause shall withdraw thee, and perswade thee not to embrace such a precious treasure? what art thou able to alleage for excuse of thy great negligence? to say, that this is not true, it can not bee admitted, for so much as thou seest, that all is grounded vppon the word of God, and the testimonies of his holie Scriptures: and to say, that *Esa.69.* these are but small benefites, thou canst not, for so much as they doe exceede (as we haue before declared) all that mans heart can desire. To say, that thou art an enemie vnto thy selfe, and that thou dooest not desire these benefites,

this cannot be ſayd, conſidering that man is euen naturally a friend to himſelfe; and the will of man hath euer an eye to his owne benefit, which is the very obiect, or marke that his deſire ſhooteth at: to ſay that thou haſt no vnderſtanding or taſt of theſe benefits, it will not ſerue to diſcharge thine offence, for ſo much as thou haſt the faith and beliefe, though thou haſt not the taſt, for the taſt is loſt through ſin, but not the faith; and the faith is a witneſſe more certaine, more ſecure and better to bee truſted, then all other experiences, and witneſſes in the world: why doſt thou not then diſcredit all other witneſſes, with this one aſſured teſtimony? why doſt thou not rather giue credit vnto faith, than to thine owne opinion

*Faith is a more certaine witneſſe, then all the witneſſes and experiences in the world.*

opinion and iudgement? O that thou wouldeſt make a reſolute determination to ſubmit thy ſelfe into the hands of Almighty God, and to put thy whole truſt aſſuredly in him: how ſoone ſhouldeſt thou ſee all theſe prophecies fulfilled in thee? then ſhouldeſt thou ſee the excellency of theſe deuine treaſures, then ſhouldeſt thou ſee how ſtarke blind the louers of this world are, that ſeeke not after this high treaſure. To be ſhort, then ſhouldeſt thou ſee vpon what good ground our Sauiour inuiteth vs to this kind of life: ſaying: *Come vnto me all ye that trauell, and are* Math. 11
*loden, and I will refreſh you: take my yoke vpon you, and you ſhall finde reſt for your ſoules; for my yoke is ſweete, and my*

*burthen is light*. Almightie God is no deceiuer, not falſe promiſer, neither yet is hee a great boaſter of ſuch things as he promiſeth, why doeſt thou then ſhrinke backe? why doeſt thou refuſe peace and quietneſſe? why doeſt thou deſpiſe the gentle offers and ſweete callings of thy paſtors? how dareſt thou deſpiſe and baniſh away vertue from thee, which hath ſuch prerogatiues and priuiledges as theſe be, and withall confirmed and ſigned euen with the hand of Almightie God. The Queene of Saba heard far leſſe
*3. Reig.* things thē theſe of *Salomon*, & yet ſhe trauelled frō the vttermoſt partes of the earth to trie the truth of thoſe things which ſhe had heard, & why doeſt not thou then hauing ſuch notable,

yea

B, I.



yea and ſo certaine newes of vertue, aduenture to take a little paines to trie the truth and ſequele thereof? O my deere Chriſtian brother, put thy truſt in Almighty God, and in his word, and commit thy ſelfe boldly without all feare into his armes, and vnlace from thy handes triflings knots, that haue hitherto deceiued thee, and thou ſhalt finde that the deedes of vertue, doe farre excell her fame, and that all which is ſpoken in praiſe of her is nothing, in compariſon of that which ſhe is in deed.

*That a man ought not to deferre his repentance and conuersion vnto God from day to day, considering that he hath so many debts to discharge, by reason of the offences committed in his sinfull life past.*

## *Chap. 4.*

NOw then if on the one side there be so many & so great respects that do bind vs to change our sinfull life, and on the other side, wee haue not any sufficient excuse why we should not make this exchange, I beseech thee tell me, how long time wilt thou tarrie vntill thou fullie resolue to do it; turne thine eyes (ô my Christian brother) and looke

looke backe a little vppon thy life past, and consider that at this present of what age soeuer thou be, it is high time, or rather the time is well neere past to begin to discharge some part of thine old debts; consider that thou who art a Christian, regenerated in the holy water of Baptisme, who doest acknowledge Almighty God for thy father, consider I say, that all this notwithstanding thou hast liued euen as loosely, and dissolutely, as thou hadst bene a meere infidell, that had neuer any knowledge of Almighty God: and if thou deny this, then tell me what kind of sinne is there that thou hast not committed, what tree is there forbidden, that thou hast not beholden with thine eyes? what greene meddow is there

in which thou hast not (at the least with desire) feasted thy lecherous lustes? what thing hath bene set before thine eyes, that thou hast not wantonly desired? what appetite hast thou left vnexecuted, notwithstanding that thou didst beleeue in Almighty God, and that thou wert a Christian? what wouldest thou haue done more, if thou haddest not had any faith at all, if thou haddest not looked for any other life, if thou haddest not feared the dreadfull day of iudgement? What hath all thy former life bene, but a webbe of sinnes, a sinke of vices, a way full of brambles and thornes, and a froward disobedience of Almighty God, with whom thou hast hitherto liued, but onely with thine appetite,

with

with thy fleſh, with thy pride, and with thy goodes, and riches of this tranſitory world? theſe haue beene thy gods, theſe haue bene thine Idols, whom thou haſt ſerued, whoſe lawes thou haſt diligently obeyed: make thine accounts with Almighty God, with his lawes, with his odedience, and peraduenture thou ſhalt find that thou haſt eſteemed him no more then if hee had bene a God of ſtraw, for it is certaine, that there be many Chriſtians, which beleeuing that there is a God, are induced to ſinne with ſuch facility, as though they did beleeue that there were no God at al: & do offend no whit leſſe, though they beleeue that there is a God, then they would doe

they beleeued that there wo
none at all. What greater ini
ry, what greater despite c
there bee done, then thus t
contemne his deuine maiesty
Finally, thou beleeuing all suc
things, hast notwithstandin
so led thy life, as if thou we
perswaded that the beliefe
the Christians were the gre
test fables or lies in the who
world.

And if the multitude of th
sinnes past, and the facilit
thou hast vsed in committin
of them, do not make thee a
fraid, why dost thou not fea
at the least the Maiesty & om-
nipotency of him, against
whom thou hast sinned? Lift vp
thine eyes, and consider the in-
finite greatnesse and omnipo-
tency of the Lord, whom the
powers of heauen doe adore,
before

before whose Maiestie the whole compasse of the wide world lyeth prostrate, in whose presence all things created are no more then chaffe, carried away with the winde: consider also with thy selfe, how vnseemely it is, that such a vile worme as thou art, should haue audacitie so many times to offend & prouoke the wrath of so great a Maiestie.

*The terrible seuere iustice of almightie God against sinners.*

Consider the wonderfull & most terrible seueritie of his iustice, and what horrible punishments hee hath vsed from time to time in the world, against sinne, and that not onely against particular persons but also vppon Cities, Nations, Kingdomes, and Prouinces: yea vpon the vniuersall world, and not only in earth, but also

in heauen, not only vpon ſin-
gers and ſinners, but euen vp
his owne moſt innoc
ſon, our ſweete Sauiour Ie
Chriſt, when he tooke vpp
him to ſatisfie for the d
that they owed. And if t
ſeuerity was vſed vpp
innocent & greene wood, a
for the ſinnes of others, wh
then will he do vpon drie a
withered wood, and again
thoſe that are loden with the
owne ſinnes? Now what thin
can be thought more vnreaſo
nable, then that ſuch a vi
wretched weake dwarfe a
thou, ſhouldeſt be ſo ſawc
and mallaparte, as to mock
with ſo mighty a Lord
whoſe hand is ſo heauie,
that in caſe hee ſhould
ſtricke, but euen one ſtroke
vpon thee, hee would a

*Luke.13. verſe.43.*

one blow driue thee downe head-long into the deepe and bottomlesse pitte of hell, there to be tormented for euer by the diuels and his Angles, without all hope of remedie.

*The great pacience of Almighty God.*

Consider likewise the great patience of this our mercifull Lord, who hath expected thy repentaunce so long, euen from the time that thou didst first offend him, and thinke that if after so great patience, and long tarrying for thee, thou shalt still continue thy lewde and sinfull life, abusing thus his mercie, and not ceasing to prouoke him to further indignation and wrath, he will then bend his bow, and shake his sworde, and raine downe

vpon thee, euen very sharp arrowes of euerlasting dea

*The profoundnesse of the deepe iudgements of almighty God.*

Consider also the profoundnesse of his iudgements, whe of we reade and see dayly great wonders: we see ho king *Salomon* himselfe, after h so great wisedome, and afte those three thousand parable and most profound misteri vttered by him in his book called *Cantica Canticorum* was forsaken of almighty God and suffered to fall downe, a adore Idols: wee see day many starres fall downe fro heauen to the earth, with m serable falles, and to wallow themselues in the durt, and t eate the meate of swine, whic sate before at Gods table, an were fed with the very brea of Angels. If then the iust an righteous for some secrete

1. Reg. 11.

Act. 2.

pride

pride, or negligence, or else for some ingratitude of theirs, be thus iustly forsaken of almighty God; after they haue bestowed so many yeares in his seruice, what mayst thou looke for, that hast done nothing else all thy life time, but onely heaped vp sinnes vpon sinnes, and hast thereby offended Almighty God, most grieuously.

Now if thou hast liued after this sort, were it not reason that thou shouldest now at the length giue ouer, and cease heaping sinne vpon sinne, and debt vpon debt, and begin to pacifie the wrath of almighty god, and so disburthen thy sinfull soule: were it meete that that time which thou hast hitherto giuen to the world, to the flesh, and to the diuell, should suffice, and that thou shouldest bestow

some litle time of that wh
remaineth to serue him, w
hath giuen vnto thee all t
thou hast? were it not a po
of wisedome after so long ti
and so many great iniuries,
feare the most terrible iust
of Almighty God, who t
more patiently hee suffere
sinners, the more doth hee
terward punish them w
greater seuerity and iustic
were it not meete for thee
feare thy long continuance
many yeares in sinne, and in t
displeasure of Almighty Go
procuring thereby against t
such amighty aduersary as
is, and prouoke him of a m
cifull louing father, to becom
a seuere terrible iudge and
nemy? were it not meete t
feare, least that the force of
uill custome may in contin
anc

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ance of sinne be turned into nature, and that thy long vicious vsuall maner of committing of sinne, may make of a vice a necessitie, or litle lesse? why art thou not afrayd lest by litle & litle thou maist cast thy selfe downe headlong into the deep pit of a reprobate sence, wherinto after that a man is once falle, he neuer maketh account of any sinne, be it neuer so great. Rom. 1.

The Patriarke *Iacob* sayd vnto *Laban* his father in law: These fourteene yeares haue I serued thee, & looked to thine affaires, now it is time, that I should looke to mine owne, & begin to attend vnto the affaires of mine owne houshold. Wherfore if thou hast likewise bestowed so many yeares in the seruice of this world, and

of this frayle transitorie
were it not good reason,
thou shouldest now be
to make some prouision
the saluation of thy soule,
for the euerlasting life
come? There is nothing m
short, nor more transi
rie, then the life of a m
and therefore prouiding
carefully as thou doest for
such things as bee necessa
for this life, which is so sh
why doest thou not likew
prouide somewhat for the
that is to come, which s
endure for euer and euer?

*The conclusion of all the premises.*

*Chap. 5.*

IF now all this bee so,
beseech thee (ô my de
Ch

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Christian brother) euen for the bitter passion of Iesus Christ, to remember thy selfe, and to consider that thou art a Christian, and that thou beleeuest assuredly for a most vndoubted truth what thy faith instructeth: this faith telleth thee, thou hast a iudge aboue, that seeth all the steps and motions of thy life; and that certainly there shall a day come, when hee will require an account of thee, euen of euery idle word: this faith teacheth thee, that a man is not altogether at an end when hee dieth, but that after this temporall life there remaineth another euerlasting life, and that the soules dye not with the bodie, but that while the bodie remaineth in the graue, vntill the generall day of iudgement,

the soule shall enter into ano-
ther new countrey, and into a
new world, where it shall haue
such habitation, and companie
as the faith which it had in this
life. This faith telleth thee also,
that both the reward of vertue,
and the punishment of vice, is
a thing so wonderfull, that al-
though the world were full of
bookes, and all creatures were
writers, yet should they all be
wearied, and the world come
to an end, before they should
end their description, and make
a perfect declaration, what is
comprehended in each one of
these points. This faith infor-
meth thee also, that the debts,
and duties, which we owe vnto
Almightie God, are so great,
that albeit a man had so many
liues, as there be sands in the
sea, yet would they not suffice,
if

if they were all emploied in his seruice. And this faith likewise telleth thee, that vertue is such an excellent treasure, that all the treasures of the world, and all that mans hart can desire, are not to be compared vnto it. Sap. 7.

Wherefore if there be so many and great respectes that do inuite vs vnto vertue, how commeth it to passe, that there be so few louers and followers of the same? If men be moued with gaine and commoditie, what greater commoditie can there be, then life euerlasting? if with feare of punishment, what punishment can be greater, then euerlasting horrible tormentes in hell fire, world without end? if with bondes of debtes, and benefites, what debtes are greater then thee, which we owe vnto

Almightie God, aſwell for that hee is which hee is, as alſo for that which we haue receiued of him? If the feare of perils doe moue vs, what greater perill can there bee then death, the houre thereof being ſo vncertaine, and the account ſo ſtrait? If thou bee moued with peace, libertie, quietneſſe of minde, and with a pleaſant life (which are things that all the world deſireth) it is certaine, that all theſe are founde much better in the life that is gouerned by vertue and reaſon, then in that life, that is ruled by the affections and paſſions of the minde, for ſo much as man is a reaſonable creature, and no beaſt. Howbeit in caſe thou accounteſt all this as not ſufficient to

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moue thee thereunto, yet shall it not suffice thee to consider, that Almightie God so abased himselfe for thy sake, that he descended from heauen vnto the earth, and became man? and whereas hee created the world in six daies, he bestowed thirtie and three yeares about thy redemption, yea & was also content for the same to loose his life: Almightie God dyed, that sinne should dye, & yet for all this we doe endeuour that sinnes might liue in our harts. Notwithstading that Almightie God purposed to take away the life of sinne with his owne death, What shall I say more? assuredly of reasons we haue shewed enough, and enough, if this matter were be to discussed by reason: for I say this, not onely in be-

holding Almightie God him-
ſelf, but whereſoeuer we turne
our eyes, we ſhall finde that
euery thing crieth out vnto
vs, and calleth vpon vs to
receiue this ſo excellent a be-
nefite, for there is not a
thing created in the world,
(if we doe well conſider it)
but doth inuite to the loue
and ſeruice of our Lord and
Sauiour in ſo much that looke
how many creatures there be
in the world, ſo many preа-
chers there are, ſo many books,
ſo many voyces, and ſo many
reaſons, which doe all call vs
vnto Almightie God.

And how is it poſſible
then, that ſo many callings
as theſe are, ſo many pro-
miſes, and threatnings, ſhould
not ſuffice to bring vs vnto
him? What might Almightie
God

God haue done more then he hath done, or promiſed more then hee hath promiſed, or threatned more then hee hath threatned, to draw vs vnto him, and plucke vs from ſinne, and yet all this notwithſtanding, how commeth it to paſſe, that there is ſo great (I will not ſay arrogancie, but) bewitching of men, that doe beleeue thoſe things to be certainly true, and yet bee not afrayd to continue all the dayes of their life in ſinne? yea to go to bed in ſinne, and to riſe vp againe in ſinne, and to embrew themſelues in euery kinde of ſinne: and this is done in ſuch ſorte, ſo without feeling, ſo without feare, ſo without ſcruple of minde, and without

breaking of one houres sleepe, as if al that they beleiued were dreames, and old wiues tales, and as if all that the holy euangelistes haue written, were meere vntruthes, & starke lies. Tell me now thou desperate traitor, tell me I say thou firebrand prepared to burne in those euerlasting and reuenging horrible fires of hell, what wouldst thou haue done more then thou hast done, in case thou haddest bene perswaded that all were meere lyes, which thou hast beleiued: for although I see well, that for feare of externall punishment imposed by the Princes lawe, thou hast somewhat bridled thine appetites, yet can I not perceiue that for any feare of Almighty God thou hast

haſt refrained thy will in any one thing: neither from carnall pleaſures, nor from takinge reuenge of thine enemies, nor from backbiting and ſlaunderinge thy neighbours, nor yet from fulfilling thine inordinate and filthie luſtes and deſires, in caſe thine ability ſerued ther unto, tell me thou blind groſſe buzzard, and worſe then frantickefellow, what ſayth thy worme of conſcience vnto thee, whiles thou art in ſuch a fond ſecurity, and confidence, continuing in ſuch a careleſſe and diſſolue wicked life as thou doeſt, where is now become the vnderſtanding, iudgement, and reaſon, which thou haſt of a man? why art thou not afraid of ſo horrible, ſo certaine,

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and so assured perils and dangers: if there were a dish of meate set before thee, and some man (albeit he were a lier) should say vnto thee, that there were poyson in that dish, tell me, darest thou once aduenture to stretch foorth thy hand to take a tast thereof, though the meate were neuer so sauery and delicate, and hee neuer so great a lier that should beare thee thus in hand? If the Prophets, if the Apostles, if the Euangelistes, yea if Almighty God himselfe doe crie out vnto thee, and say: Take heede miserable man, for death is in that kind of meate, and death lyeth lurking in that glutenous morsell, which the diuell hath set before thee, how darest thou reach for, & euerlasting death with thy owne hands

hands, & drinke thine one damnatiō: to what vse putteſt thou in this meane while thy wits, thy iudgements, and thy diſcourſe, and reaſon, which thou haſt of a man; where is their light; where is their force, ſith that none of them doe bridle thee any whit from thy common vſe of vices? O thou wretched and madde careleſſe caitiſe; bewitched by the diuell, adiudged to euerlaſting darkeneſſe, both inward and outward; and ſo goeſt on from one darkeneſſe to the other: thou art blind to ſee thy owne miſery, inſenſible to vnderſtand thy perdition, and harder then any adamant to feele the hāmer of Gods word. O thouſand times moſt miſerable thou art, worthier to be lamented with none other

4. Reg. 4.

then with those wherewith thy dānation was lamented: whē it was said: O that thou knewest this day the peace, quietnesse, and treasures, which Almighty God offereth vnto thee, and do now lie hidden from thine eyes: O miserable is the day of thy natiuity, & much more miserable the day of thy death, for so much as that shall be the beginning of thy euerlasting damnation: ô how much better had it bene for thee neuer to haue bin borne, if thou shalt be damned in the most horrible tormēt of hel fire for euer & euer? How much better had it bene for thee neuer to haue beene baptized, if through the abusing thereof by thy wicked life, thy damnation shalbe thereby the greater: for if the light of reason onely sufficeth to make the

*Mar. 14.*

*The wicked Christians shall be punished in hell more grieuously for their wicked liues more then the infidels.*

the heathen Philosophers inexcusable, because they knowing God in some degree, did not glorifie him, nor serue him (as the Apostle sayth) how much lesse shall he be excused, that hath receiued the light of faith, and the water of Baptisme, and doth often receiue the representation of the Lords body, and euery day heareth his word preached, if he doe nothing more then these pagan Philosophers haue done? Rom. 1

Now what other thing may we inferre of the premises, but briefely to conclude, that there is none other vnderstanding, none other wisedome, none other counsell in the worlde, but that setting aside al the impediments & combersome dangerous

wayes of this life, we folow only that true and certaine way, whereby true peace and euerlasting life is obtained? hereunto we are called by reason, by wisedome, by lawe, by heauen, by earth, by hell, and by the life, death, iustice, and mercie of Almightie God. Hereunto we are also inuited very notably by the holy Ghost, speaking by the mouth of Ecclesiasticus in this wise: My sonne hearken to instruction, euen from the first yeares of thy youth, and in thy latter daies thou shalt enioy the sweete fruite of wisedome: approch vnto it as one that ploweth and soweth, and with patience expect the fruitfull encrease which it shall yeeld vnto thee. The paines that thou shalt take, shall be but little, and the benefits that thou shalt quickly

*Eccles.6.*

enioy

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enioy, shall be great. My sonne hearken to my words, and neglect not my counsell which I shall giue, put thy feet willingly into her fetters, and thy necke into her chaines, bowe downe thy shoulders and carry her vpon thee, and be not displeased with her bonds, approch neere vnto her with all thy heart, and follow her wayes with all thy strength, seeke for her with all diligence, and shee will discouer her selfe vnto thee, and after that thou hast found her, neuer forsake her, for by her shalt thou find rest in thy latter daies: and that which before seemed painefull, will afterwardes become pleasant vnto thee, and her fetters shalbe a defence of thy strength, and foundation of vertue, and her chaine shall be a robe of glorie, for in her is the

very beauty of life, & her bōdy are the very bonds of health. Hitherto are the words of Ecclesiasticus, whereby thou maist in some degree vnderstād, how great the beauty, the delight, the liberty, and riches of true wisedome are, which is vertue it selfe, and the knowledge of Almighty God, whereof we do intreate. But if al this be not sufficient to mollifie thy heart, lift vp thine eyes, & fixe thy mind not vppon the water of the world, which vanish away, but vppon the Lord who died for our sins: there standeth he with his feet nailed fast, looking for thee, with his armes spread abroad to receiue thee, and with his head bowing downe to giue thee as to another prodigal son, new kisses of peace, & attonement: from thence he calleth

thee

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thee (if thou couldest here him) with many callings and cries, hearken therefore (ô my Christian brother) and consider this well with thy selfe, that if his prayer bee not heard, that hearkneth not vnto the cries of the poore, how much lesse shall he be heard that maketh him self deaffe to such cries as these are. Wherfore now determine with thy selfe to hearken vnto these cries, & be fully resolued to change thy sinfull life, & to liue a new life, and so shalt thou at the last possesse the ioyes which neuer shall end.

FINIS.

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# To the Reader.

*CHristian reader, thou hast here prescribed vnto thee a Diet for the Soule, which if thou with a faithfull heart be carefull to obserue: It shall be a good meane to cõuey thee safely through the troublesome & dangerous stormes, which do continually arise in the salt Sea of this world till thou come to the hauen of safetie, which is the euerlasting King-*

*dome of God. My desire is to adde a Preparatiue to this Diet, that it may make it more sauorie to those whome God shall enable with his grace carefully to practise the same with sincere harts to come vnto him. And that the rest which do it onely of custome, or to some other inordinate end, may bee left more without excuse.*

*Now the Preparatiue which I adde, is none other but such as God hath*

*hath appointed to bee mixed with euery ſpirituall diſh, that hee will haue ſet vpon his table, otherwiſe the meate will be ſo farre from nouriſhing vs, that it will turne to our bane, and this Preparatiue is faith without which it is vnpoſsible that any part of Gods ordinance ſhoulde profite vs. Reade Heb. 4.2. The word that they heard profited not them becauſe it was not mixed with faith in thoſe*

*that heardit, yea without faith it is vnpossible to please God. Heb. 11.6. These are proofes sufficient, to shewe vnto vs the necessitie of faith. Mine exhortation therfore is, that thou looke to thine heart, and take heede that thou bring faith with thee, when thou entrest into the seruice of God, in any part thereof, as it is here set downe in this Diet, otherwise in vsing of it, either thou doest set thy selfe*

*ſelfe a worke, or thou art procured thereunto by ſome other man, but the Lord hath no part in it, and therefore thou canſt hope for no bleſsing vpon thy labour, becauſe thoſe whom he doth ſet a worke by the motion of his holie ſpirit, and outwarde miniſterie of his worde: for that is the ordinarie meane whereby hee doth worke our conuerſion. Iam. 1. 18. Such when they do rightly enterpriſe anie*

*part of those duties, which here in this treatise thou hast rules of. First, they come vnto it with feare and trembling, because they see with the eyes of faith, how pure the Lord is, who can abide none impuritie, and howe vile and wretched they themselues are, whom God doth nowe summon to appeare before him, and as they come in the feeling of their own wretchednesse, so also they come*

*come with greedie appetites to bee taught of God, and to bee relieued at his hand, yea and they come also with hope, that they shall bee relieued; howsoeuer the same may seeme small at the first, yet by dayly and continuall exercise they doe feele it to grow and increase, & so receiue comfort, because their hope is grounded vppon the promises, and nothing else, and this is to haue the worde mixed with*

faith in vs, and this fruit will come of it, for God doth neuer set vs a worke vpon the meanes, to seeke for mercie and grace at his hand, but hee doth giue the thing also that wee seeke for, because hee is infinitelie mercifull. The sea is not fuller of water, nor the Sunne of light, then hee is of mercie to all those that call vpon him in truth, be their sinnes neuer so great. And it is al one with him to pardon

ten

*ten thouſand talents, as to forgiue ten pence. He is as eaſily intreated to heale a deadly wound, as to cure the prick of a pin. It is not the greatnes of our miſerie that dooth hinder this mercie, but a heart of vnbeliefe, when we doe vtterlie diſtruſt the ſame, God dooth many times forgiue great and grieuous ſinnes to thoſe that doe beleeue, when hee doth impart ſmal ſinnes be they neue ſo ſmall, to*

*those that are voyde of fayth: his children doe knowe this, and therfore are imboldned to seeke vnto him in their greateſt aiſtreſſe; for whome ſhould the wife ſeek vnto in her trouble but to her husband? and whom ſhould the childe ſeeke vnto when hee is grieued, but to his father? By faith we knowe that God is our husband, and our Father, and therefore hath commaunded vs to call vpon him in the*

*the time of neede, nay, to ſpeake more properly, he doth ſet vs a worke ſo to doe by his holy ſpirit, whereby hee doth aſſure vs alſo that hee will relieue our griefes, by miniſtring comfort vnto vs: but as for thoſe who ſet themſelues a worke without the Lord. It is either of cuſtome to ſerue the time, becauſe they would not bee contrarie to their Prince, or elſe for that they hauing knowledge, may be able*

to

to talk of it, and so seem to others to bee that they are not, or else they do it with a mind to merit by the thing done, as if there were religion and holinesse in the bare ceremonie, & as if it were a meritorious worke to reade, to heare, to pray, to meditate, or to performe any other part of Gods ordinance, bee it neuer so vnfruitfullie and barrenly passed ouer of them. Now any of these, though they take

neuer

*neuer ſo great paines, yet ſhall not feele any fruit at all vpon their labors, for they are ſuch as the Scripture ſpeaketh of, which are euer learning and neuer come to the knowledge of the truth. If they who vſe the meanes may ſo vaunt of faith, miſſe the marke of ſalua'ion, they who neglect the meanes, muſt nee's fall into damnation. Wherefore I do not diſſwade any from the vſe of the meanes ſtill, but*

*but rather I aduiſe all to vſe the meanes ſtill, yea and that more earneſtly, but with a better mind, and to build vpon a better foundation, that ſo they may receiue better fruit from their labours, and more certain and ſound comfort; otherwiſe all their glorying will vaniſh like ſmoke, and that which they ſeeme to haue ſhall be taken from them likewiſe, and they left naked: what will it boote them*

*them then, though their neighbors and all other men haue ſtill thought well of them, and highly cõmended their waies, if God himſelfe doe not approue of them, but vtterly reiect them, and al their doings: for as wee are before the Lord, ſo we are in deed, and not as men do account of vs, and therefore let vs in all things ſeeke to approue our ſelues vnto God who ſearcheth the heart, & diſcerneth the*

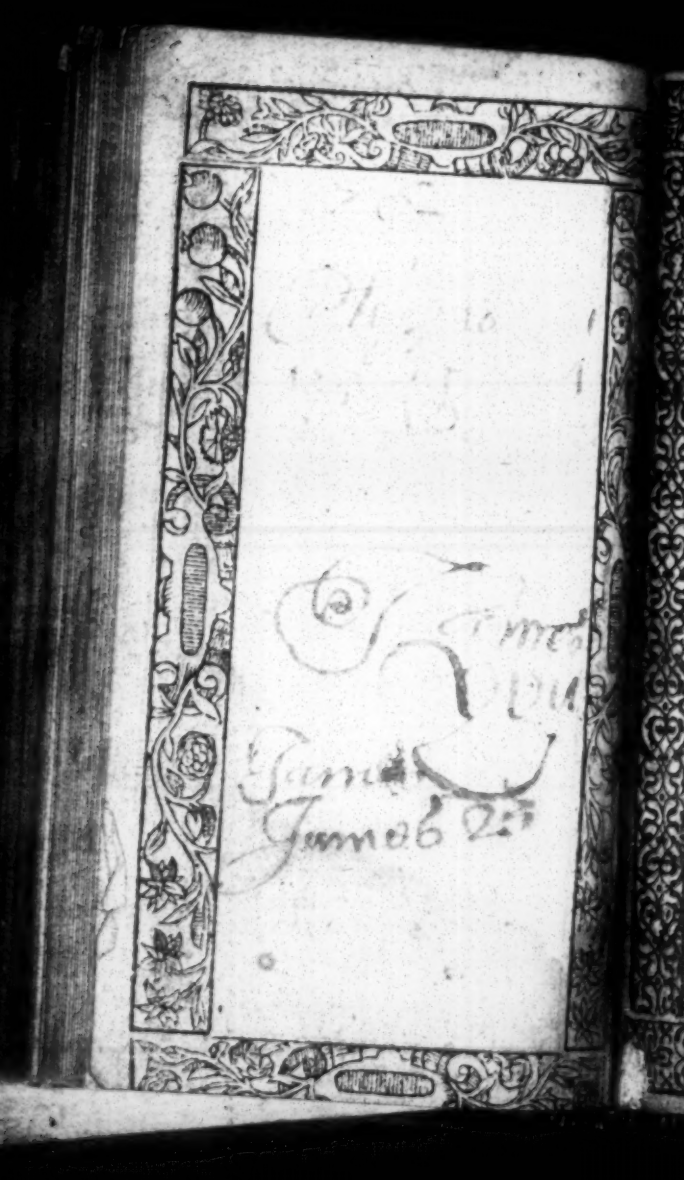
verie ſecret cogitations guile cannot bee hid frō him be it neuer ſo cloſe, although wee ſmooth it euer with neuer ſo many faire and goodly ſhewes to the world-ward, yet the Lord can eaſily finde it out, and ſuch ſhall bee accounted of in his ſight no better then Hypocrites yea, and all their pretended ſeruing of God, none other then the ſacrifice of fooles, till the Lord of his infinit mercie do purge their hearts

by

*by faith, because whatsoeuer is not of faith is sin: and therefore wee haue great need to pray vnto the Lord that hee will increase our faith, that so both wee, and all that wee do may be acceptable in his sight, through Iesus Christ our Lorde, and Sauiour, in whome the Father is well pleased, euen with those who in themselues are wretched, and doth freely admit them to the heauenly banquet of his*

owne

owne ordinance, where they ſhall growe and increaſe till they come to his heauenly kingdome, when all the wicked and vnbeleeuing ſhall bee ſhut out. And ſo an end.



B, I.

Jamb

# A Dyet for the Christian soule, Constantly to be *obserued euery day*, that it may alwaies reioyce in the Lord.

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